

**The Chyristen state
of Matrymonye, wherein
housebandes and wyues may
lerne to kepe house together
w yth loue.**

**The original of holy wedlok: whā,
wher, how, & of whom it was institut-
ed & ordeined: what it is: how it ought
to pꝛocede: what be the occasiōs, frute
and commodities thereof. Contrarye
wyse: how shameful & horrible a thig
whoredom and aduoutry is: How one
ought also to chose him a mete & conue-
nient spouse to kepe and increase the
mutual loue, trueth and dewty of
wedloke: and how marved fol-
kes should brynge vp theyr
children in the feare
of God.**

*in fol for the by Myself
H Cokerdale.*

**Wedlock is to be had in honoure as
monge all men, and the bed vndefyled,
As for whore keepers and ad-
uouterers, God shall
iudge them. Hebze.
Fiii.**

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The begynnyng and
 fyrste originall of holy wedlock, whan,
 where, howe, and by whome it
 was ordeyned and
 instituted.

The fyrst Chapter.

Whan our lord Iesus Christ in
 the .xix. of Mathew, was spokē
 to in certayne poyntes concer-
 nyng wedlock, he had a respecte
 t ehynde him into the olde Testament,
 and gaue answer out of Moses, that
 he sayde, howe that wedlock at the be-
 gynnyng was ordeyned of God hym-
 self. For asmuch therfore as I now al-
 so am mynded to speake of the begyn-
 nyng, and fyrst origenal of holy wed-
 lock, I know no better, thē in lyke ma-
 ner to stablysh the same out of þe right
 excellēt prophet of God Moses, who
 writeth and testifyeth in the seconde
 Cha. of his fyrst booke, that God made
 the manne Adam altogether perfecte,
 set him in the paradysse, or garden of the place
 pleasure, and after ward said immedi- Gene. ii.
 atly: It is not good that man shoulde playnely
 be alone. I will make him a felowe declared
 helper to stand next by him. For whan
 the Lorde had shapen man oute of the
 earth

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erthe, he broughte vnto hym all maner
of beastes, that he myghte geue euerye
one his right name how it shuld be cal
led, and that he might loke vpon them.
But amonge them all founde he none
apte to be ioyned vnto hymselfe, none
that he coude set his hart vpon: none
lyke him self, none þ he might dwel by
as by an helper and cōforter. And vpon
this, said god: It is not good, that mā
shuld be alone. And therfore determy-
ned he with him selfe to make an helpe
and cōfort vnto mā. In the which pro-
cesse we perceaue all ready, wher holy
wedlock was instituted, namely in the
paradise & garden of pleasure: pea, and
whan it was ordained euē in þ begyn-
ning of the world, before the fal of mā
in all prosperitie. Of whō also it was
instituted, euē of no angel or man, but
of god him self doubtlesse to mā's great
confort and helpe. For in as muche as
God him selfe saith: It is not good for
man to be alone. It foloweth that it is
good for man to haue his owne lawfull
mate. As for that euil which sometime
is sene and founde amōge married per-
sones it cometh not chesely of holy wed
lock but of þ mysusinge therof, and be-
cause men do not as God cōmaundeth
and as they should do.

Now wil we farther cōsidre how god

dyd

Wedlock
was in-
stituted
of God
in para-
dyse.

did institute holy wedlok, & he him self
made a companion for man, & brought
hi a wife. It foloweth thus in Moses.
Then the lord God caste a slombre on
Adā, & he slept. And he toke oute one of
his ribbes, & insted therof he fylled vp
the place with flesh. And thus did god
make the woman, out of the ribbe that
he had takē from Adā. Of this maner
dyd god make for mā a cōpanion lyke
vnto him selfe & mete for him. Here
now ought we to considre the occasion
why God made þ woman out of the sle-
ping mā, & not while he was awake of
the rybbe, and not as wel of the erth, as
he had made mā befoze. For al this ser-
ueth to the declaracion of our purpose.
First in the slepe of Adam, dyd he set
forth þ death of Chzist, out of þ which
(vnto þ same lord Chzist) there is pre-
pared a pure & holy spouse in the foun-
taine of water thozowe the worde as
Paule saith to the Ephesians þ, v. ca.
of such heath and grace of god should
maried folkes also haue vnderstandig
& knowledge. Whozouer his mynde is
to signifie vnto vs that in taking holy
wedlock in hand, all tentacions should
slep. The ordinaſice, regard, and feare
of God, ought to loyne them together,
thar are disposed to marp. The womā
was takē from & out of the syde of man

The crea-
ciō of þ
woman.

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and not fro the erth, lest any mā shuld thinke that he had gottē his wyfe out of the myze: but to cōsidre, ꝑ the wyfe is the husbandes fleshe & bone, & therfore to loue her, yet was she not made of ꝑ head. For the husbāde is the head & master of the wyfe. Neither was she made of the fete (as though thou mightest spurne her away from the, and nothinge regarde her) but even out of the syde, as one that is set next vnto mā, to be his helpe & companion. And as the bone of the flesh is strōge so ought the husbāde to be the strength, helpe, and cōforte of the wife. Therfore was she also taken & created out of the ribbe or bone, and not out of the fleshe.

But in the circumstance that foloweth, shall euery thing be more plaine afterwarde. For now it foloweth how God gaue the womā vnto man, & how that he receaued and toke her. God brought the womā vnto Adam, and as Eve wer it is euident in the first chap. he blessed them, and sayd vnto them: Growe together, and multiplie and fil the erth. Out of ꝑ which wordes we may perceaue clearly ꝑ god was the first causer of wedlocke, & first did knite thē together, and blessed them. Now as sone as the woman was brought vnto Adam, & geuen vnto him, he said immediatly: this is one

one bone of my bones, and fleſhe of my
fleſh. Forſe did Adam behold, and con-
ſidre al beaſtes and luyunge creatures
here vpon earth, and gaue euery one his
peculiar name according to his kynde,
but amonge al thinges liuing, he founde
none, to whō he might beare an hearte
and minde, namely to dwel by it, to loue
it, and of it to precreate one lyke vnto
him ſelfe. And therfore is it reaſon,
that with fire they be punyſhed vnto
death, which (agaist al kynde & nature
of man) haue to do with beaſtes & not
onely with woman.

As ſoone now as the womā was ſet
before Adā, he knowlegeth immediat-
ly, that ſhe was for his purpoſe, & he Occaſiō
lyked her wel, and that he coulde finde of loue &
in his hert to loue her, as one that was conſent in
of his own kynde, of his own bloude, to mari-
fleſh of his fleſh, and bone of his bone. age.
For though he ſlept whan the woman
was created out of his ribbe, yet ſawe
he wel & ſhe was lyke hym, & ſuch one
as he hitherto had not founde amonge all
other luyunge creatures. And alſo had
planted in them the kynde, the loue, the
bert, the inclinacion, & natural affectiō
that it beſcometh & onc to haue toward
the other. Lyke as Adā now had geue
al other beaſtes their names according
to the firſt origenal, and operacion of
A.iii. their

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their kynd, so geueth he now a name al
so vnto þ wife, and calleth her **Ischa**,
that is to say, of man, because she was
taken out of man.

Then foloweth it further in **Moses**.
For this cause shal a man leaue his fa-
ther and mother, & cleue vnto his wife,
and they two shal be into one fleſhe.

These wordes doth **Adā**, or els **Moses**

The speake yet out of þ mouth of **God**, and
knot & co therby declareth the duetie, knot, & co-
uenant uenāt of married folkes, namely, that þ
of mar- highest loue, bonde and vntie amonge
age, them shuld be this, that no mā separate
them a sunder, but onely death. **They**

declareth he with two special pointes.

First there is no mā next vnto god dea-
rer vnto vs by al reasō then is our fa-
ther & mother. But whā they wil make

discozde betwene married folkes, **God**
commaundeth a man in that behalfe to
forsake father and mother, and to kepe
him to his wife. The loue therefore in
marriages ought to be next vnto god, a-
boue al loues. The secōd: **They. ii.** saith

he, shalbe into one fleſhe, that is to say,
one body. Now like as þ greatest loue,

the most excellent and vnpaynful ser-
uice, diligence and earnest labour, is in
þ partes of a mā's body, one doyng for
another, one louting, defēding, helping
and for bearing another, suffring also

lyke

noting
that
may
with
only death

like loye and payne one with another. Euen so ought it to be betwene mā and womā in wedlok. And lyke as the partes of a mā's body separate not thē selues one frō another afore death, euē so must wedlok be a knot vnlosable. And lyke as the partes of a mā's body, whā they are sundred one frō another, conceaue an excreadig great āguish dolour & paine, euē so ought it to be an excreadig grefe for married folkes to be sepe- rated. And thus Moyses ouer & besides y^e he declareth the first original of holy wedlok, layeth also the foundacion of lawes matrimonial, out of the which all other statutes are taken. After y^e fal of Adā & Eue ther was nothig added fur- ther vnto wedlok, nether altered i those thiges that wer ordeyned, sauing that by reasoⁿ of the fal & sinne, ther was so- row & paine laied vpoⁿ thē both & vpon vs all. For vnto man it was sayde: In the swe^t of thy face shalt thou eatc thy bried. &c. And vnto the womā said god, I wyl surely increase thy sorow whan thou art with child, & with paine shalt thou be deliuered, & to thy husbād shalt y^e haue respecte, & vpoⁿ his pleasure de- pende. Neuertheles, thorow thy vnsay- ned faith in Iesus Christ, al these & o- ther grefes are minished in thē that be- leue, & therby vnperfectnesse is helped.

*matrimony a
knot vn
losable.*

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insomuche þ they come to a very prosperous olde age many tymes.

Thus much thought I to shew out of Moses, þ excellēt seruāt of god, whan, wher, how, of whō, & partli for what intēt, holy wedlok was instituted, chesly how þ god him self in paradise, at the beginning of the world (euē in the time of mang innocencie & prosperite) ordeined thus for the welth of man, that one mā, & one womā ioynd together shold be one body, one to loue þ other aboue all thinges next vnto God, the one to be coupled to the other without separation, one to helpe & succour the other, & in þ feare of god to bring vp their children. And this is in a maner the whole summe of the one part of this booke.

The. ii. Chapter.

What wedlock is.

FOr vpo the said foundation will I lay & set forth al my worke following. And first will I shewe what wedlock is. The whā I haue described the same, I shal open & declare the articles therof particularly.

That we call wedlock, is in the Ger-
wedlock maines tonge called *Ee*, which as it is a very old word, so is it somtyme takē for a law or statute, sometime for a bñd or couenaunt. This is the old testamēt called the law or the old couenaunt, the newe

new Testamēt, the new law or y^e new
couenaunt: because that therin cōsisteth
not onely y^e lawe that God gaue to the
olde and new people, but also y^e coue-
naunt which he made with them both.
The Latinistes cal it *coniugium*, a ioy-
ninge or yoking together, lyke as whā
two oxen are coupled vnder one yoke,
they beare or draw together lyke bur-
then and wayght.

Therfore is wedloke a couenaunte, a
couplinge or yoking together. Now yf **A yoking**
wedloke be not the coupling or yoking **together**
together of one thing, thē must it be ex-
cepted frō other knyttynges, & we muste
geue vnto it y^e own nature & propertie
pertaininge to it selfe. Namely, y^e it is
a ryghte knot vnto God acceptable, &
yokinge together of one mā & one wo-
mā wth the good cōsent of thē both. Here
vnto also must we adde, why & wher-
fore they should and must be yoked to-
gether: Euē to the intēt that they may
lyue honestly and frendly the one with
the other, that they may auoyde vnclē-
nesse, that they may bring vp children
in the feare of God, that the one maye
helpe and conforthe the other.

Out of this maye we comprehendē a
short description of wedloke, and say:
wedloke is a lawful knot & vnto God
an acceptable yokinge together of one
man

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man and one womā with the good consent of them both, to the intēt that they two maye dwel together in frendship and honestye, one helping and consoyrtynge the other, eschuyng vncleynesse, and byrnyng by chyldzen in the feare of god. Or els set it after this maner following. Wedloke is the yoking together of one mā and one woman, whom god hath coupled accordig to his word, with the consent of them bothe, from thenceforth to dwel together, & to spēd their lyfe in the equal partakynge of all such thynges as god sendeth, to þ intent that they may byrnyng for the children in the feare of him, that they may auoyde whoredō, & that accordig to gods good pleasure, the one may helpe and cōfort the other.

The .iii. Chapter.

The declaracion of wedlok thus descrybed.

Now wil we playnely opē every parcel of the sayd descriptiō frō ++ article to article, & (with testimonye of þ scriptures) proue & establishe the same, where nede is.

first, that wedlok is the couplyng together of one man and one womā, not of one man & mo women, or of one woman and mo mē, the lordē hym selfe affirmeth it. Mat. xix. and so is it writtē also

also in the scribde of Gene. Now where One mā
as some of the holy fathers had mo wi and one
wes then one, those were but the actes woman.
of certain priuate mē, and not such ge-
neral examples, as are thowwly to be
fplowed.

Againe, the priuate dede of some, or of
many mē, make not a cōmō lawe. The
lord in the fore reherfed place of Ma-
thew, did alledge & renew that old law
of marriage agayne. Therefore he that
now wil bypnye in y multitude of wi-
ues, shal folow moze the rule of Mahu-
mete, then of Christ.

Whereouer by the yoking, ioyning, or
coupling, do I vnderstāde not onely an
outward dwelling together, but also an
vniforme agrement of minde, & a cōmen
participatiō of bodye & goods, for as
much as the lord saieth plainely. And
they two shal be into one flesh, that is,
one bodye. But of this we shal speake
further afterwarde, whan we come to
treate of the Consentinge.

Furthermoze, wedlock must not only
be a couplig together, but it must also
be such a coupling together as cōmeth
of god, & is not cōtrary to his worde &
wil. For where as certaine men do al-
ledge out of y holy gospel (what God
hath coupled together, let not mā sepa-
rate & cōclude thereon, y whā two per-
sonnes

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**Let not mā sepa-
rate, that
god hath
coupled
together** sonnes come together, and the one hath
take the other, it must nedes be false, &
no man may breake that bande. Such
mē haue not so good respect to þ wordes
of the Lord, as they shuld. For the
Lorde sayde not: what so cuer is cou-
pled together, ought not, or may not be
separated. But thus he sayde: What
God hath coupled together, let not mā
separate. Therfore must it be considred
not onely whether two persons come
together, but much rather whether it
be done w god, or no, & thinge is with
God, which is not done against his cō-
maundement and worde.

There be many whom God coupled
not together, but carnell luste, money,
good, flattery, dyokenes, a fleschly arme
& frēdshyp, where god is not thoughte
vpon, & therfore synne they the more a-
gaynst him. It is writtē in þ. vi. cha.
of Gene. The sonnes of God sawe the
doughters of mē, that they were fayre,
& toke to thē wiues suche as liked thē.
Wherby euery mā may perceaue, that
there was loue and lust, a consent and
coupling together, but therfore pleased
it not god. The same maner of wowig
doeth the Lord recyte also in the. xiii.
of Mathew, & sayth: As they were in
the dayes afore the flood, they dyd eate,
they dyd drinke, they married, and were
marged

of Matrimony. Pol. bill
married, eue until the day that Noe en-
tered into the ark, and they regarded it
not, til the floude came and toke them
all awaye. Thus also shal the coming
of the sonne of man be.

There is no man now so dull, as to
thinke y^t it is synne to mary. Therfore
was not that reprehended as though
it wer synful & an vnright thing to ma-
ry, but because they came not together
after the word of the Lord: yea, rather
they folowed they^r owne tentactōs, as
I said afoze. Wherefore Esdras did se-
parate diuerse mariages: yea, euen of
those y^e bare a good affection the one to
the other & wer coupled together. For
it was not God, but their own tēctō
that toyned thē. Esdras the .x. cha. The
yoking of married folkes together, must
be framed right accordyng to the word
and wyl of God.

The .iiii. Chapter.

The right couplyng together
of Christen folkes in
marriage.

Certaine poyntes now shal I set
forth, to y^e whiche those faithfull
Christen men must haue respect
that intende to take holy wedlock vpon
thē accordyng to the will & pleasure of
God. first, though marriage also con-
cerne the soule & inward man, yet par-
ticularly

Statutes
& lawes
ma;

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**sermoni-
all made
by rulers** taineth it likewise to the outward things, that are subdued to the higher powers. For where as faithfull rulers haue ordeyned good, apte, & conuenient statutes, & ciuill lawes, such ought no reasonable Chyssen man to resist, but much rather is he bounde to obey them, like as y^e holy Apostle Peter hath writte & taught. i. pet. ii. Be ye subiect (saith he) to al ciuyl ordinaunces of me for the lordes sake. The higher powers haue auctoritie to make ciuile lawes in outward things. And who so withstandeth such doth withstande the ordinaunce of God, & therfore shal God punish him as Paul testifieth Roma. xiii.

**Religio
& faythe
muste be
considred.** Secondely, the Lorde saith Deut. vii. your daughters shal ye not geue to theyr sonnes (meanynge the vnfaithful and infideles) and their daughters shal ye not take of your sonnes. Therfore in goynge aboute mariage a Chyssen man must first loke that in handfastynge him self to a womā, he make no diuorce of the true faith or bringe it in to pārel. For it foloweth in the lawe. For they shal make your sonnes to fall awaye from me, & to serue straunge goddes. And then shal the indygnacyon of the Lorde waxe whote ouer you, & destroy you shortly. Neuerthelesse if there be no daunger of fallynge awaye from

from Goddes truerh, or of hurting the same, then (concernyng mariage) it maketh no matter though the partie dwell amonge infidels or come of vnfaithful fathers and mothers. For Booz which was grandfather to Iesse, Dauids father married a Cananite of Ierico euē Ruth whō þe Euāgelist reciteth in the genealogie of Christ Iesu Mat. i. For he was right faithfull, and abhorred al ydolatrie.

Els yf ther be parel present, that the one Mal be caried away vnto erreure, the hath not onely þe law in the old Testament spokē ther againste, but Paule also cōmaūderth in þe secōde to þe Corin. the. vi. chap. sayig: Beare not a straūg poke with infidels. For what felowship hath the ryghteousnesse w̄ vnrighteousnesse? What cōpany hath light w̄ darkenesse? What cōcorde hath Christ w̄ Belial? Or what part hath the beleuer with an infydel? How agreeth the temple of God with Idols? &c.

Mariage is a cōmen participaciō of minde body & goods. Now saith Paule: What vnitye can a faithfull beleuer haue w̄ an infidel? The vnbeleuer cleueth to vnrighteousnesse, to darkenes, to ipocresie, to erreure, euē vnto þe deuil, & to ydolatrie. Agayne: the faithfull beleuer despiseth, abhorreth & con-

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demneth al such thinges, loueth regh-
tousnesse, the trueth of y^e Gospell, the
lyght, euen the lord, and hath God li-
uing in him. How wil these two nowe
draw one yoke which are of such a con-
trary mynde? To draw one yoke, is a
maner of speaking, and is as muche to
say as to haue felowship, & to yoke the
selues together in wedlok. To beare a
litraunge yoke is to take an vnfaith-
full mate, or one to geue ouer him selfe
vnto such thinges as may alienate his
mind fro god & his truth, & verely what
woman so euer taketh an vnbeleuig mā
must draw after hī in vnbeleue, yea &
do se & beare y^e which is cleane cōtrary
vnto faith and hurtful to her soule, the
childre also shalbe brought vp in infy-
delite, & though it cōe not to passe while
the parentes be aloue, yet happeneth it
after the death of the faithful. Whyle
such yoked folkes also are aloue, there
is no tranquillite: & finally the beleuer
must be in continual disorde wth the vn-
beleuer, or elles must he graunte vnto
her & so do agāst god, agāst his own
soule, & agāst his cōsciēce. Therefore
must ye take good aduifmēt afozehād,
lest t^h we our selues, our frendes or our
childre with vnfaithful people, to the
great hurt of our selues, and ours.

Thou wilt say. For as much now as
I haue

I haue an infidel to my mate, I per- In obies
ceauē y ther cā be no mariage betwene cion.
hym & me, therfore wil I depart from
him. To this doth Paul answer the. i. The so-
Coz. vii. yf a brother, that is to say, a lucion.
Christē man haue an vnbeleuing wife
and she be contēt to dwel with him, let
him not depart from her. And if a wo-
man haue an vnbeleuing husbād, and
he consent to dwel with her, let her not
depart from him. For the vnbeleuyng
husbande is sanctified by the wyfe, and
the vnbeleuige wife is sanctified by the
husbande. Els were your children vnc-
cleane, but now are they holy. But and
if the beleuing depart, let him depart.
A brother oz a sister is not in subiectis-
on to such. But in peace hath God cal-
led vs et ce. We must therfore put a dif-
ferēce betwene it y is done all ready, &
it that is yet to do. A wedloke is it (no
doubt) that after the cōmon custome &
lawe is openly and iustely celebrated,
of euery man esteemed for wedlok. But
yf in the same there be any erroure oz
blomp sh that erroure should not be de-
fēded oz brought into other marriages.
Nether ought we therfore immediately
to conclude & say. Myne vnsemyly ma-
riage is therfore no mariage at al.

Wherfore whyle the matter is nowe
passe euery man ought to beware that

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he nether be snared in daunger. We can note well the blemishes of þe bodie much more ought we to cōsidre the blemishes of the soule. We shuld take ensample by Salomō, seynge it is manifest, vnto what poynt the vbeleuunge wemē brought him, althoughe he was the wisest among mē vpon earth. But whan the matter is done alreadye, let euery mans mynde be to kepe þe thing that God hath called him vnto, and do that most conueniēt is, makinge faithfull prayer vnto god, & folowynge the counsaile of the holye Apostle Peter, which. 1. Pet. .iii. he gaue to the wemē that haue vbeleuing husbādes. sayig: Let the wiues be in subieccion to their husbādes, that euē they which beleue not the word, maye without the worde be wonne by the good conuersacion of the wyues, whan they se youre chaste lpyunge in the feare of God.

It pleased not Paul, that in wedlok al hope shoulde sodenly be cast of for vnbelcues sake, and violence ministred to seperaciō. For in þe afore recyted place to the Corinthis he saieth after this maner. For what knowest thou womā whether thou shalt saue the mā or no? Or thou mā, whether thou shalt winne the woman or no?

Wherfore he that is snared in such a case,

ease, let him call vpon god, and lye in his feare, in faythfulnessc, in patience, in longe suffering, in discrecion soberly and in vnfained loue: yet let euery chriſten mā take hede, that for his wyues sake he cōsent to none Idolatry, nether defile him selfe with the wordes of vnbelefe. Let euery mā remēbre the wordes of the Lord: Who so loueth father or mother, wife or childre, sister or brother, land or substance, more thē me, is not worthy of me. But let him alwaye crye vpon God for socoure, counsaill, comfort & helpe. So shall he faythfully not only shew his louing kindnes, but also fynd remedy, and declare his helpe.

The, v. Chapter.

To a ryght mariage, must children also haue the consent of their parentes

Moreouer like as faith shuld not be denyed or forsaken with the marriage: eue so they which are next vnto god (as father and mother) ought not to be neglected and despised. For though God sayd: A man shal forsake father and mother, & kepe him to his wife, yet those his wordes in that same place, are concerning mariage that is made already, what duety they that are married owe y^e one to the other, and are not touching the contractinge of wedlok, y^e children may marre, with-

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out the respecte, knowledge, or cōsent of
their parētes, vnder whose auctorite &
iurisdiction they be. And I wōder what
the papistical booke & learned mē byd
meane whā they taught, & the cōsent on
lie of both & parties, doth fastē & mar-
ter & coupleth thē together in marriage.
The consent of the parentes also (say
they) is good withall, but yf they two
haue consented, & one hath taken the o-
ther, the knot cā not be vnkните, nether
may & parētes separate thē frō a sun-
der. Wher as lawes both natural (di-
uine specially) & ciuile, require the pa-
rētes cōsent to & childrēns marriage: In
so much that they iudge the promise to
be of no value, which is made without
the knowledge of the parentes: yea, &
that also in those children which as yet
are not come to their yeares, & are vnder
the tuition of their elders.
For in as much as the children are not
yet come to perfite discretion, they can
not contract marriage which requireth
vnderstanding: yea, they can nether cō-
sell nor helpe them selues. So that in
this behall the consent of their paren-
tes is not only necessary, but also good
and profitable for them. As for pzeuē
contracts which are not made accordig
to & lawes they haue euer bene reiec-
ted nether were they acceptable to any
man

mā, saue vnto such as wer ignorant & wicced, & why? for the most part they are made of some fōde affectio: pea, bna uery, falsed, & disceate is cōmēlye the doer to perswad, & by wordes to take pōg folkes in the snare. Manye pryeue contractes are brought to passe by flattery, dronkenesse, rewardes & promyses, wherby pong ignorant people are vtterly begiled & destroyed. To geue libertye & licēce vnto such, is euē as muche as to geue a mad mā a sword, & a knife to a pōg child: pea, a very sclaundering is it, & a dishonouring of mariage. Disobediēce of childre also toward their parentes and tutozs, hath euer ben reprehēded among al naciōs. God commaūdedh and saith: Thou shalt honour thy father and thy mother. Exod. xx. Now doth the obediēce or disobediēce of the children at no tyme declare it self more then in contracting of wedloke. Greater honoure canst thou not shewe vnto thy parentes, then when thou folowest them herin: neyther greater dishonour then whē thou herin resistest thē. I saw displeased his parentes very sore, taking a wife without their consent. Iacob folowed theyr minde, and was commended. This commaundemēt also of honouring our parentes, dyd our lord Christe right faithfullye commaūde vns

Childre must honour their parentes,

113 10
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to vs. Mat. 15. In p. 7. of Deu. doth god
geue this charge to his people, saying:
ye shal not mary your sonnes & daugh
ters to the vnbeleuers. By the whiche
wordes we may wel vnderstande, that
the auctoritie of mariyng yong folkes
lyeth in the parentes, & not in the sel
ues. Wherfore Abraham before y^e lawe
(charged his seruaunt Eliezer) that ch
cernyng the contractyng of mariage
betwene Isaac & Rebecca, he shoulde
do his message with Bathuel, and not
specyally with Rebecca her selfe.

*Scilicet
etiam
dicitur
in
Genesi*
The seruaunt also dyd his earade to
the parentes, and not to y^e daughter, al
though he found her alone without by
the well side, and had tyme place & ac
casion sufficient so to do. This law dyd
Samson obserue, Iudicā. xiiii. For
though he had founde & spied a dāsell
that pleased him, yet he toke her not,
but first shewed her parentes, broughe
them to him vnto her, & toke her wyth
the knowledge & consent of her father
and mother.

In y^e seconde booke of Moses the. xxii
Cha. doeth God commaunde thus, yf a
man begyle a mayde that is not betrou
thed, & lie with her he shal endote her,
and take her to his wyfe. If her father
refuse to geue her to him, he shal paye
money accordyng to the deuie of y^e y
gens

gens. Here doeth God geue the father
auctozite to take his daughter frō the
mā to whō she is promysed els by the
law. Therfore may the parentes draw
theyr chyliden agayne to their iurys-
diction. For this is a synguler greate
thing, that the father hath auctozite to
take this forsaide daughter frō the man
and to withdawe her frō him to whō
she was promysed by the law. In the
fourth booke of Moyses the. xxxii. Chap.
is written thus: *¶* If a damsell bow vn-
to the Lorde, and bynd her selfe being
in her fathers house & vnmarrid, if her
father heare her bow & bonde whiche
she hath made vpon her soule, & holde
his peace therto, then al her bowe and
bonde which she hath made vpon her
soule shall stand in effecte. But & if her
father forbyd her the same day that he
heareth it, then none of her bowes nor
bondes which she hath made vpon her
soule, shalbe of value. &c. All thoughe
now in these said wordes of god, there
is no marriage, but bowes expessed &
named, yet is it an euident testimony,
that no child which is not yet come to
his yeares, and is yet vnder the tuicō
of his parentes, hath auctozite to bow
bind, or alter it selfe without their con-
sent: yea, yf any such bowe or alter actō
do chaunce that thē the parentes haue

Childe
maye
make no
bowe
nor pros-
myse wth
out the
parentes
consente.

The Chyrtten state
auctoritie by the law of god, to let and
hinder the same. For in asmuch as god
permitteth to vnbrynde it, and will not
that it shalbe of any effect, which with
out consent of the parentes is promys
sed to him selfe, no doubt he will not
that it shall stande immutable whiche
in disobedience is wilfully don without
the parentes consent.

The stealers.

The holy apostle Paul in 1. iiii. cha.
of the first epist. to Timo. amonge ma
ny other greuous synnes, rekeneth al
so the stealing away of mē, which is a
shamefull vice, whan mens childre, ser
uautes, or such other folkes as belong
vnto the. are carped away or entysed
from the. Whan a wycked, sotel & shar
melesse woman, entyseth an ignoraunt
yong mā from his father, which with
great expenses, trauaile & labour hath
brought him vp whā she blindeth him
with loue, and at the last getteth him a
way vnder the tytle of mariage: Or
whan a wantō and fayne tonged felow
entyseth a damessell from her mother,
and than (vnder the tytle of mariage)
couereth her away, what is it els but
men stealing.

Thus I truste it is manifest out of
gods word and the law, that to law
ful mariage of the childzen, the consent
of the parentes also is necessarie, and
that

of Matrimony. Fo. xlii.

that the childre ought not to cast theyr parentes aside: and if they do, that the parentes may refuse, and dysanull the childrens promyse.

The cyuile and imperiall lawe requireth also the consent of the parentes as it is manifest libro pandect. xxii. l. i. Justinian the Emperour lust it. lib. i. tit. xi

The cyuile law

writeth after this maner. Lawfully & ordynately do they contracte marriage one wth another, which come together after the commaundemētes & lawes: y^{et} not whē they are olde y^{enough} to take wiues, & y^{oung} women whē they are of cōuenient age to take hufbādes: but so that they haue the cōsent of their parentes, vnder whose auctorite they be.

That this shalbe, so willeth and chargeth y^e lawe ciuile & natural: in so much y^e the fathers cōmañdemēt must go before. These be Justinians wordes, whiche are so manifest & euident, that they neede no further declaracyon.

Upon this do some men thinke, that ther mariage is no mariage, and that the one of them should now be separated frō the other, seying it is so lōg sēce they wer contract against the wyll of theyr parentes. But such persons oughe to consyde that theyr parentes did not put them from asunder, and therfore is their wedlock now a lawful wedlock, in as much

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asmuch also as in proceſſe of time their parentes were reconciled. And though it were not so, yet openly according to the custome of the comen lawes were they permitted to marry, and were ſolemply receaued into wedlock, liuing honestly together, haue had children exercised al dueties of mariage. Therfor, ought they by reason to continue ſtil in their matrimonye, and in all pointes to applye them ſelues to the feare of God.

Some turne them ſelues another way, & ſaye: Thow ſuche lawes are the poore ſnared, that they can neuer come to any rich mariage, for the riche will not geue their childre to the poore. Whereby it maye eaſely be perceaued, where the thoe wryngeth the that reſiſt this auncient good & reaſonable law. Their harping is vpon their halfpenny, their minde is to be riche wth mariage, neyther are they ſatiſfied to haue take ſwaye the childe againſt the fathers & mothers wil, but againſt their mindes would they haue the good alſo. Theſe take not the childe becauſe of mariage, but for the goods ſake. Thus doeth inquite diſcloſe it ſelfe, that mā may wel perceauie, what is that ſome men ſeke in mariage. A reaſonable mā whether he be ryche or poore will alwaye haue reſpect vnto the feare of God, to honeſtlye

bestie to faithfulness, to labour & ver-
tue, and not to the bagge of money.

Themistocles desired rather to haue Themis
a wise, discrete and a prudent person, **Themis**
then one that was riche. But who so
hath more respect to worldly substance,
then to honestie and knowledge, is a
shameful personne: lyke as he also that
highly esteemeth such a mans frendship,
and desireth it for moneyes sake. Nowe
be as he maye: Who so euer is greued
with this law touchynge the consent of
the parentes let him lay away his greedy
desire, his bragginge and his fonde af-
fection, and let him haue respecte vnto
God & vnto equite. Let hym consydre
well the word of the lord. What thou
wilt not haue done vnto thy selfe, do
not thou to another. So shal the lawe
be more lyght vnto hym and the more
easie to beare.

¶ The. vi. Chapter.

The parentes ought not to constrain
theyr chylde to matrimonye, neither
to mary them afore their tyme.

In this point also ought not the pa-
rentes to take to much vpon the sel-
ues because of their auctorite, nether
to abuse it or to compel their chylde,
eyther because of filthy aduantage or
lothsomnesse in takynge payne (to let
him go & haue no respect vnto him for
an

The Chyſten ſtate
an vngodly, and vnhappy thing is it
the cauſe of mariage to compel a yonge
man againſt his will, to take ſuch one
as he hath no harte vnto. For in mar-
age ought to be ſc conſent of both parties
with the conſent of their parentes. Like-
wyſe alſo when a ſonne or daughter
are come to their yeares & full diſcreti-
on, & are of their parentes in the meane
ſeaſon not loſed vnto, & ſo afterwarde
with good aduſe and deliberacion, do
honeſtly marry together: Then ought ſc
father wel to conſyde that thorow his
owne wrongfull and vnrightheous de-
meanour he hath loſt his auctoritie, as
touchynge hyndrynge and breaking of
that mariage. For ſeing that the pare-
tes do not loke to the childre, nor make
ſuch promiſes for them as parentes &
tuteys ought to do, and therfore are be-
come nothyng leſſe then the parentes,
why woulde they the require of childre
ſuch obedience by the which the childre
might ſal and periſh in the danger, &
ſnare of ſc deuil? In ſuch caſes verely
is not a Chyſten mā ſubiect nor bounde
in as much as al the lawes of God do
extende and ſerue for the honeſty, wel-
fare, & preſeruacion of man, & not for
his deſtruccion. It hath oft times bene
founde in dede, that ſuch marriages con-
tracted euen againſt the willes of ſuch
unfaithful

vnfaithful and conetous parētes haue bene prosperous, holy, and acceptable vnto God. Notwithstādyng my purpose is nether to commend the foolish affections, nether the wicked and wanton behauiour of certayne yonge wylful persons y feare not god. In suma the measures oughte here to be a lyke longe euē thus like as the childre must haue respect to their parentes, and not wilfully despyse thē or cast thē of: So should not the parentes wout any pryue compel their children to martage afore their tyme, nether wickedly neglect them, or leaue them vnprouyded for in due season. Good lawes, iust rulers, the feare of God & discrecion shal moderate this matter well ynough. Hereof also shall we treat more largely, in the chapter of the Consentynge.

Furthermore the age or yeares of the children must wel be considred of the parentes. For an vnnatural, and vn honest thyng is it, to marre yonge folkes, whiche yet haue not attayned to theyr lawfull and iuste yeares. Many great sicknesse do spryng therof: yonge mothers also haue no iust strength, nether to noriſhe nor to bring forth the frute. And somtyme hath it chanced that they haue died of theyr impotēt child. Lyke wyse the chyl dren whiche wers borne
of

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of children, became sicke and feble. It
shall also not be comely for Christē mē
to haue lesse discrecion herein, thē the
Heptihē, which haue had great respect
to the age & yerres. For Plato, Aristot-
tel and Hesiodus, appoynte the age of
seuētene yeres to yōge wemē. Some
there were, that to yōge men haue ap-
pointed y age of .xix. or .xx. yeres. For
in those yerres be y powers somewhat
strengthened, and decreace not thē thos-
row mariage, as they do in weake fol-
kes. But herein may euery mā behaue
him selfe after the beste & moste honest
maner, accordyng as the kinde, cōplex-
ion, and cause requirerh.

The .vii. Chapter.

**Suche degrees of consanguinite and
affinitie as are forbydden,
and inhibited.**

A Lawful copulatio also in mar-
iage oughte not to extende vnto
suche degrees of cōsanguinite
and affinitie as are forbydden.

And that euery man may vnderstād &
know, what degrees God hath inhibi-
ted, I shal recyte and declare the woꝝ-
des of God. Leuit. xlii. Chap.

Thus sayeth the Lorde: ye shall not
do after the woꝝkes of y lāde of Egypt,
wherin ye haue dwelte, neyther after
the woꝝkes of y lāde of Canaan, into
the

of Matrymonye fol. xlii.
the which I wil bring you: nether shal
ye kepe their customes, but accordinge
to my lawe shal ye do, and my rytes
shal ye obserue, for I am the Lorde
poure God.

And therto addeth he a general law,
sayinge: No man shal ioyne him selfe
to his kynswoman, to vncouer her pre-
iuties. For I am the Lord.

Then setteth he sondre declaracy-
ons of the sayde lawe, as it foloweth
now from worde to word, in these two
tables.

These are now the degrees for byde-
den by God in the which no man maye
marry. And to the intent that the whole
matter maye the better be vnder-
stande, I shal set al the degrees
in two tables, and applye
the firste to the men,
and the seconde to
the we-
men.



C. l.

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**The first table goeth vpon
the man.**

Mother

Daughter

Mother in lawe

Daughter in lawe

Halfe syster

Whole syster

Sonnes daughter

Daughters daughter

Graunde mother

Fathers syster

Mothers syster

A man Brothers daughter

may not Sisters daughter

marry his. Fathers brothers wyfe

Mothers brothers wyfe

Wifes brothers daughter

Wifes sisters daughter

Sonnes wyfe

Wifes mother

Brothers wyfe

Wifes syster

Wifes sonnes daughter

wifes daughters daughter

Graunde fathers wyfe.

The

**The seconde table goeth vpon
the woman.**

Father.
 Sonne.
 Father in lawe.
 Sonne in lawe.
 Halfe brother.
 Whole brother.
 Sonnes sonne.
 Daughters sonne.
 Graund father.
 Fathers brother.
 Mothers brother.
 A woman Brothers sonne,
 may not Sisters sonne.
 may her. Fathers sisters husbände.
 Mothers sisters husbände.
 Husbādes brothers sonne.
 Husbādes sisters sonne.
 Daughters husbände.
 Husbādes father.
 Sisters husbände.
 Husbādes brother.
 Husbādes sonnes sonne.
 Husbādes daughters sone
 Graund mothers husbāde.

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The. vii. Chapter.

Whether these degrees were prescribed onely vnto the Jewes, and not also vnto other.

Who soeuer now wold thinke, that the lawe of Moyses were geuen onely to the Jewes, & not vnto other folkes (specially not to vs christen) he must consydre, that God dyd chose the Jewes vnto him selfe to be his owne peculiar people, by whome it pleased him to set forth and declare his glorie, bys name and wyl also in other nacions. For as much the as they were the general myrroure vnto al other people & God also weth no spottes to be in the glasse it selfe, no doubt he wyl not approue them in other people. The wil of god in hym self is al way one. And that he here appointed to his people in writing, the same planted he also in y heretices & consciences of other people, both before & after the law writtē. For he that hath nota veri shameles & beastly hert doth euē abhorre & detest the copulations in the said forbidden degrees. Honesty, chastity, & nurture of it self teacheth vs not to medle w such: therefore sayth god euidently & playnely in y afore recyted chap. Leuit. xvi. Defyle not your selues in any of these thynges, for with all these are the hepythen defyled

These degrees haue neuer bene abhorred.

defyled, whō I wil cast out before you.
The lād also is defyled therthowre: &
I wyl visite their wickednes vpon the,
so that the lāde shal spew out the inha-
bitours therof. Kepe ye therfore mine
ordinaunces & lawes, & do none of these
abominaciōs, & the lād shew not you
out also, whan ye haue defyled it.

Wherby it is easie to vnderstāde, that
God byd not onely requyre his Jewes
to refrayne from these degrees of cons-
anguinite & affinite but likewise of
other people, whō he also punished ve-
ry sore, because they had defyled the sel-
ues herin. Neither did he the any wōg
for though the hepten had no lawe
wrytten, yet (as Paul saith) they are
a law vnto the selues, in that they de-
clare the workes of þ law to be wrytten
in their hertes, in as much as they haue
testimonie by their own consciences &
thoughtes, which accuse or excuse one
another in þ day of iudgemēt. Where-
fore in þ sight of god, ther is no respect
of persons, but they that haue synned
without the law, shall be condēned w-
out the law. Roma. ii. Chap.

A great probacion is it also, þ God
wyl haue these degrees auoyded and
eschued of euery mā vpon earth, seyn-
g that he appoynted the punishments of
death to the trasgressours. For thus he

B. iiii. sayth

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saith. Leui. xx. cap. If a man lie by his fathers wyfe, to vncouer his fathers prauitie, they shall both dye the death, theiꝝ bloud be vpon them.

If a mā lie by his sonnes wyfe, they shall both dye the death. For they haue wrought abhominaciō: theiꝝ bloud be vpon them.

If a man take a wyfe and her mother also, he hath wrought wickednes. He shall be brent with fyre, and so shall she likewise.

If a mā take his syster, the daughter of his father or of his mother, and discover her prauitie, the same is abhominacion. They shall be roted out in the syght of the people.

The mothers sisters prauitie, & the fathers sisters prauitie, shall thou not discover. For he that so doth, hath discovered his nygh kinswoman. And they shall beare their trespase.

If a man lye with his fathers brothers wyfe, he hath discovered his vncles prauitie. They shall beare their sin, and dye without children.

If a mā take his brothers wyfe. It is an vncleane thyng. &c.

Herin also (no double) are comprehended the degrees, whiche are lyke or nigher, as namely, y the father maye not lie by his daughter, neither the mother by

ther by her sonne. &c. And though he it come to passe, that yet ther is auoizue to iudge their body & life. their bloude be vpon the selues & not vpon y iudge, which nede not to feare the vengeance of God, for geuynge sentence ouer the bloude of the gyltye.

Furthermoze amonge such heithen as were not like brute beastes & vnrasonable, these degrees (as I sayde afoze) were forbydde. The holy apostle Paul esteemeth it a very high matter, & among the Corinthians should be herde suche vnchastite, as was not hearde of but abhorred amonge the heithen. 1. Cor. v. Besydes al this, vertuous rulers, and Christen kynges and Emperours haue extremely forbydden the said degrees as we fynde in God. Lib. v. Titu. v. De incestis, & inutilibus nuptiis. Item Pandect. lib. xxxii. and Instit Lib. s. Titu. xi. De nuptiis.

Therefore helperb not the obiection that certayne men make, bragginge oute of Morfes, as though the Morfes of moses lawe were cleane abrogated and taken lawe awaye from the Christen. Puritye, Chastite, and honestye, is excepte from no man. The iudicials in the lawe are not so taken awaye, that there oughte to be no moze amonge Christen people. This lybertye in dede is geuen vs that we are

The Chyristen State
not bounde in those pointes or circum-
stances, which wer deliuered and che-
fely geuen to the people of the Jewes,
concernynge the tyme and nature of
lande and people. But against equitie,
against comlynesse, against honestye,
and vertue, did God neuer graunt vs
any fredome, and the same lawe looks
he neuer away. Wherfore, let no man
regarde those, which vnder the title of
Chyriste libertie would start away fro
all honest lawes vnto all voluptuous-
nesse of the flesh.

The popes law (as we may se in des-
creet. lib. iiii. Tit. xiiii.) forbid also the
fourth degree and set vp a wonderfull
straunge market, by the meanes of o-
ther degrees, & because of gosse breade.
Yet wil they be intreated of them that
brynge monye, and for monyes sake
permyt they it, which happely for loue
of money was by them inuented & set
vp. Therfore do those Chyristen rulers
well & iustly, that permyt it frelye and
without money, whiche the Pope for
mony hath sold & dispensed with all in
his Consistory. For here is the popes
law no more to be esteemed, then the law
of his heretike dwelleth in India. What
haue we to do with the of India? Pen,
what haue we to do with the pope of
Rome?

The

The ciuile law hath few mo degrees then those that we speake of out of the law of God, saue onely touchynge the thirde degree, as it is sayde afore. To this haplye haue certayne rulers respect and restraine also the third degree, but let the fourth go. As for that which god hath forbydden or permitted, it is now manifest vnto euery man.

Therefore ought no man to brag and rage, nether to contemne or condemne the commaundemēt of the superioure. A Christen man knoweth well that in such cases and outward thinges as are not against the true saluacion, hauinge no superstition annexed (nether snare the soule & cōsciēce) the higher powers haue great auctoritie geue thē of god. Where as they now do snare no mans conscience, and make it no synne to marry in the third degree, but seynge that besides it there be so many people vpon erth, that euery man maye be well and honestly prouided for, though he medle not with the third degree: For as much as it is abhored yet also amonge many people, and they (because of the same) and such lyke thinges do forbid it, what businesse or worke can a mā make therfore? On the other side. Much lesse can they be condēpned and despyred, that kepe them to the onely word of y^e Lord

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without addicion. Yea, all hyghe rulers which yet at this tyme for auoyd-
yng of slaunder do permitte & suffer
more thē they are bounde by the aucto-
rite of Gods law writtē shuld do their
dyligence in tyme to come, & hold them
selues nigher vnto the law and word
of the Lord, to the intent that sometime
they be not esteemed to be men that go
about to be wyser thē God, and so fall
into Gods iudgement.

And for a comen symple man, is there
in the meane season, and at all tymes
nothing sure and better, then whan he
erreth or doubteth in the cause of cōsa-
guinite, to take counsell of such as are
of iudgemēt, and haue vnderstandig in
the cases of mariage.

The .ix. Chapter.

Of the iust consent of both the parties
into mariage, and howe that mariage
ought to be fre and vncompelled.

The said pointes also must ruc-
re Christen man whā he contrac-
teth mariage haue good respect:
namely þ his wedlok be accordyng to
the cōmon lawes, that it hindre not the
true beleue, that it be done wth the
knowledge of his parentes, or of
them vnder whose iurysdiction he is
and that he mary not in the forbydden
degrees of consanguinite or affinite.

Besides

Besydēs at this, & specially is requy-
red the fre hertie consent of bothe par-
ties, as it is recited in the description.
Wedlok must be coupled together wth
the good consent of both the personnes
Concernyng the same good cōsent will
I nowe geue this short instruction.

The consent is that ouergeuing & The con-
sent.
graunt of thy hert, whan vnto thy cho-
sen spouse, thou promysst & gwest thy
self ouer in wedlok, and in the highest
loue and felowship that may be vnder
God. In the loue and cōsentyng of har-
lots ther is also an earnest fauour of the
one louer toward the other, but that is
carnal and wicked, therfore doth y^e de-
uyl knyt that whoz she and vnto hys
knot. The consentynge into maryage
spryngeth out of gods ordinaunce and
leaneth vnto honestye. For an ordy-
nare and pure loue is it that she beareth
to ward her chosē, by him her desyre is
to remayne with mynde bodye & good
(according to the worde of the lord) to
serue him, to shewe her trouthe plyghte
vnto him, to suffre wealsh & woo wth
him. Like as it foloweth also in the de-
scription. That vnto theyr ende they
dwell still together, and spende theyr
life in the equall partaking of all such
thynges as god sedeth. Therfore is it
God hym selfe that knyteth y^e knot of
marriage

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marriage. And who is carnal, and affectionate wil springeth vicious luste and vanitie, and hath no respect to the gloze and ordinaunce of god, but vnto bewtie, or to other lyke transitory thynges. And as one as the same sayleth, or yf he once mysclike her, or se a fayrer, then sayleth the wil and marriage also. But the will of lawful marriage (as I sayde afoze) considreth the ordinaunce of god, regardeth honesty and contynueth in loue, euen in aduersite as wel as in prosperite. Herin also differeth y consentyng in marriage, from natural inclination. A naturall thing is it, that two parsones which are of lyke kinde and complexion, of life nature and disposition, of lyke maner, and occuppyng, should beare more wil the one toward the other then they do y haue no mutuall fellowship herin. Yet is not this wil comparable to consentyng in marriage.

Notwithstandyng such proposiō in kynd helpeth much no doubt to a more stedfast vnitte, & consentyng together in holy wedlok, and therfore is it verpe good for the same. And to be shorte. A matrimoniall consent is the same herte disposiciō & loue, y Adā bare toward his Eua. He beheld al other creatures & no liked hi. But as one as Eua was set before hi, he said: This same is one bone

bone of my bones, & fleſhe of my fleſhe,
that is, ſhe hath my hert, my mind, and
my bloud. &c. As it is ſaid in the fyrſte
Chap. for her ſake thoughte he that a
man ſhould for ſake father & mother, &
kepe him onely vnto her. He knowled-
ged þ he was one body with his, then
muſt it ſolow alſo, þ ſhe had like mind
hert, and wil. for neuer one body hath
two cōtrary willes, but one body hath
one wyl.

And of God him ſelfe is þ ſame wyl of maris
plated, and mightely conceaued in mā, age come
for it exerciſeth it ſelf ſtrongly, & pre- meth of
ſeth after hys lyke. Therefore was it God.
right ſpoke of the of the old time howe
that mariage is prepared of god for al
men. Herof cōmeth it þ many ſtraunge
mariages are brought to paſſe not or-
dinatly thow þ working of god, but
are take in hāde, & do not proſper, for
god hath not ſo ordeined it. In the. vii.
Chap. of Tobie both the angell ſay, þ
Sara þ daughter of Raguell ſhoulde
haue Tobias becauſe ſhe was appoin-
ted him of God, & therfore died þ ſeuē
mē to whom ſhe was promyſed, one af-
ter another. In the. xxi. of Genesis
whan the father and mother of Rebec-
ca perceaued the wonderfull worke of
god thow þ meſſage of Eltezer, they
ſayd: This cometh of the lordes ther-
fore

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foze can we saye nothyng agaynst the,
nether euyl nor good, there is Rebecca
befoze the, take her, and go thy waye
with her &c.

Where out it is easye to vnderstand
that mariage oughte to come of a free
heri, and neither to be constrained and
compelled of the parentes nor of other
mē. For i asmuch as wedlok requireth
both the parties good cōsent. which no
man can geue but onely god, the paren-
tes may not compell the childe but haue
respect to gods ordinaunce, and to the
right ordinate consent of y parties, &
cōsidre whether it be or no. Bathuel &
Laban had respect to the ordynaunce of
god, & whan they saw the same power
befoze they eyes yet sent they for their
doughter Rebecca. to knowe her well
also. And whan she of her owne free
mynde had sayd: yea, then was she first
sent away vnto Isaac her spouse.

Thus haue we befoze our eyes many
ensamples, wherby we may learne what
misery and wretchednes foloweth out
of an vnwilling & compelled mariage.
And therfore it wer a great deale bet-
ter for rulers to loke fyrst that no man
shulde compel his childe, then that they
them selues afterward (when the mat-
ter is almost past remedy, and hurt fol-
loweth bpō hurt) shuld haue inough to
do

do wyth litle profit & yet with much
disquietnesse.

Here must the chyldren loke also that **The** in
they fall not immediatly to discorde for ordinate
this matter and violentlye despisinge affection
their parentes make hast to their own of yonge
great hurt and perswade the selues to folke.
be ende wed, wyth a wyl from God,
which of God is not planted in them,
but cometh of their owne inordinate
affection. For it happeneth ofte tymes
that a chylde taketh such a fashyon in
hande as ought not to be, and dyspleas-
eth God, and namely if he goeth about
to haue such a person as is not for his
honestye. As whan a younge woman
wyl neades haue a riotous wylfull
hozehüter & waitter, or such a one as is
forsworne & hath begiled many other.
Or as whā a yonge mā wil neades haue
a bayne wanton felch. &c. (hercin to
preuente the harme that myghte come
therof) the parentes ought to make obiec-
tion & to dispoynthe them of their pur-
pose. Yet should they not therfore com-
pel their chyldren into other marriages
to the whiche they beare no herte, nor
wyl, but discretely enfourme them, ge-
uinge the good instruction, to get that
frowardnesse from them, but godly to
deale with them for their own wealth
and honestye.

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The In: It chaſiceth ſometyme that the parents ordinate theſe them ſelues deale not well neyther affection like honeſty and equite, but onely their of parents. one inordinate affection & wickednes,

where as ſometyme the chylzen are more reaſonable, and make oblacion to their parentes comly and with good manner. It fortuneth alſo many tymes that the parentes ſticke ſtil to their own forwardneſſe, to their fylthy deſyre of lucre and wickedneſſe, & go aboute to deſpyuer their chylzen forth in þe bargaine. The chylzen therfore ſometyme (for as much as they are come paſt their yeares beyng conſtrained by ſuche violence do aduſedly, and in honeſte proude for them ſelues. In ſuch a caſe verely ought not the higher powers to ſuffre that ſuche vnreaſonable parentes as feare not god, ſhould haue their willes.

For lyke as the inordinate affection of the chylzen is not to be permitted, whā they wil nedes haue ſuch perſonnes as be to their own deſtruction. So canno equite allowe you (o parentes) that for youre couetous lucre ſake do ſet your own fleſh & bloud to mortgage. Your opinion is happye to make ſure prouiſion for them, but ſerunge your enterpriſe commeth not of God, neyther leaneth vnto honeſte, therfore do ye but ſell the away. Let euery man therefore
not

of Matrimonye. fol. xxv.
haue respecte vnto God to honestye,
and to the right consente, so shall God
suffre no man to miscarry.

The .x. Chapter.

The occasions of wedlock, why and
wherefore it should be contracted.

AND to the intente that the sayde
consente maye yet the better be
cōspydred, I wil yet further moze
by the worde of God declare the occas-
sions of mariage why, and wherefore
it was ordeyned, & to what purpose it
should be contracted & every man may
vnderstande to what thyng he consen-
teth whan he graūteth vnto mariage.

The causes of mariage are orderly
set and expressed one after another in
the descriptiō therof in the secōd chap-
ter. First of all, they, that are saythfull
do marry to & intēt that they may bring
forth, and haue childre together. This
cause is expressed and groundēd in the
wordes of god folowig. And god made
man vnto hys owne ymage in the y-
mage of god made he him mā and wo-
man created he them. And God blessed
them and sayd vnto them. Growe and
multiply and fol the earth. They there-
fore that are beleuers, do marrye to the
intent & they may haue children. They
know wel also, & to be fruteful oꝝ barē
commeth of God. Therefore do they
D.i. knowledge

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knowledge that they haue not & chylde
of them selues, but of God. And thos
cause is no small nor lyght thynge. For
to haue chylde is the greatest treasure
that maye be. For in the chyldezen do the
parentes lyue (in a maner) even after
their death. And if they be wel & lucke-
ly broughte vp, God is honoured by
them the publique welth is auanced,
yea, al mē their parentes also fare the
better for thē. They are their parentes
comforte nere vnto God, their ioye,
To bryg stasse and byholdinge of their age.
for the
chyldezen.

The vnbeleuer regardeth not this
cause, but feareth he shall haue to ma-
ny chylde, putteth not his trust in god,
wil not geue him selfe to labour, & ther-
fore lacketh he & honour & good, & gro-
weeth out of this frute vnto & faithful,
whose hert and lust is set with his ma-
riage to please God, and to plante, and
bryng forth profitable frute vnto men.
Yet happeneth it many tymes that euē
they which feare God. are dysapoynt-
ed of this frute, and that because they
(not wout & ordynance of God) shuld
haue the crosse so much the esper to ca-
ry in & troublous tymes of famine bat-
telle persecuciō & pestilēce which thig
& faithful also dothe paciēty take at &
hēde of god geuē him thanks for it
as wel as he to whō god geueth chylde
Doth

of Matrimonye. fol. xxi.

doth earnestly thanke him for makinge
him fructful. Of al this haue we a no-
table ensample in þe thre holy Patriar-
kes, Abraham, Isaac, & Jacob, which is
more manifest vnto euery mā, the & we
nede to speake further thereof. There-
fore, though this cause sayle so þe God
wil geue the no children, yet is the ma-
riage right in þe sight of god. For there
be other causes also, for the whyche
wedlok was ordeined, & for the which
it is contracted.

And namely it is contracted lyke wyse
of the faithful, to the intente that they
māy auoyde whozedom, and al maner
of vncleennesse. This cause also dothe
Paul lay before the Corinthians in þe
first Epistle the. vii. chap. and sayeth.
It is a quiet and a commodious state
for a mā not to touche a womā. But to
auoyde whozedom, let euery man haue
a wife of hys owne, and euery woman
her own husbā. He saith it is a qui-
et state of liuing for a mā not to touche
or lye with a woman: yea, yf God haue
graunted him, and geuen him the gift,
that he may wel and without burning
lyue chaste and vnmarted. But if a man
or woman may not so do God hath ge-
uen them the medicine of marriage, and
wil not esteeme þe worst therof as synne
whozedom vncleennesse.

To auoyde
whozedom.

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For he sayeth planely. Let euery man
haue his own wife, & euery womā her
own husbād. To be their propre owne
or peculiar maketh þ marriage. As for
harlottes and vnthiftes, they are not
peculiar propre or own one to another
but borrowed and lent for a tyme.

The
wozke of
matry-
monie is
no sinne.
It foloweth yet more planely in Paul
how that he not onely graunteth the
wozke of wedlock to thē þ be married,
but commaundeth also (yea, and taketh
away þ priuate power of eyther of thē
both therin) and saiethe clearly, that nei-
ther of them may denye vnto the other
the dew wozke of matrimonie. Let the
husbande (sayeth he) geue vnto þ wyfe
dewe beneuolence. Lyke wyse the wyfe
vnto the husbād. And thus with com-
ly wozdes expresseth he þ actual wozke
of marriage which certayne of the Co-
rinthians, of a special chosen holynesse,
and false fayned clenlinesse, had vtter-
ly denyed vnto their married spouses:
thynking therby to be very holy, clene &
spiritual lyke as diuerse other heretis-
kes before & sēce hath done. But Paul
commaundeth them to marry, the one to
geue dewe beneuolēce vnto the other,
no doubt for þ avoidynge of whoredō,
and eschurynge of vncleennesse. For it
foloweth in Paul immediatly after.

The wyfe hath not power of her own
bodye

of Matrymony. fol. xxvii.
body, but the husbāde. Likewise the
husbāde hath not power of his own bod-
dy, but the wyfe. Whereby he forbidd-
eth, that eyther of them shal deny hys
body vnto the other. For they two say-
eth the lord also, are one bodye.

Herof doubtlesse did the holy & godly
learned byshoppe take the same which
he spake in the great counsaile at Nicea,
where as he said, that it is clennes al-
so, a man to lye with his owne maried
wyfe. For Paul in y^e same chap. spea-
king of widowes & widowers sayeth:
that it is good yf they so remayne, but
immediatly addeth he therto, sayinge:
Neuertheles, yf they can not absteyne,
let them mary. For better it is to mary
then to burne. And within a litle after
he saith mozeouer. But & yf thou take
a wyfe thou synnest not. Behold, what
could be moze clerely spoken. To mary
(sayeth y^e Apostle) is no synne, the must
it folow also that the workes of mari-
age are not synne, not of the selues but
because of the mariage it selfe & Gods
ordinaunce.

And h moze is then all that we haue
yet spoken of: it foloweth further in
Paul. And yf a virgin mary, he or she
synneth not. For euerye man knoweth
wel, how holy & excellēt a thing virgi-
nite is, & yet saith Paul, that a virgin
D.iii. synneth

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symmeth not yf he or she lose their virgi-
nite in mariage. Then must it folow yf
Deflowe god rekeneth not yf woꝝkes of mariage
rynge of for synne & vnclennes. But synne and
virgins. wycked vnclenes is it to comit whoꝝ-
do. fulthy & abhominable is it to force
or begyle a virgin. For Paule sayeth
furthmore in the. xlii. to y^e Heb. Ma-
riage is to be had in reuerence & honour
amonge al mē, & the bed of the y^e are ma-
ried is vndefyled. As for harlottes & ad-
uoutrers god wil iudge the. How much
more wil he iudge the that rauish vir-
gins? Job saith in the. xxxi. Chap. I
made a couenaunte wth myne eyes, that
I wold not lōke vpon a virgin. For how
heuye is the punysshment of God fro a-
boue? And what inheritaunce & reward
geueth yf almighty fro an hie? Destroi-
eth he not such vnrhystes, & casteth he
not out the y^e medle with such wycked-
nes. &c. The wise man Salomō sayth.
Pro. v. Be glad wth thy married wyfe,
whom thou hast takē in thy youth, and
loue her as a dere chose hynde. Let her
brestes satisfie the at al times & reioice
styll in her loue. For why shouldest
thou come nyghe an harlot (my sonne)
and haunt the bosome of a straunge wo-
mā? In y^e which woꝝdes, Salomō like
as Paule also comēdeth prayseth the
loue & woꝝke of mariage as clenlynes,
but

of Matrimonie. fo. xxviii.

but draweth me from whozde as from
it that is nothyng but filthy. Therfore
(doubtlesse) marriage was instituted to
auoyde whozedome and vncleines, & p
worke of mariage is rebened of god for
no synne. All these thinges I haue lar
gely spoken of and proued, and confir
med them with holpe scripture. And
though I did not gladly take in hand to
write of this matter, yet haue I done at
this to helpe many snared consciences,
which without occasiō thozow the ig
norauce of godes lawe, do piteously
trouble and bere them selues herein, I
hope therfore no mā wil misconster me
seyng I haue spoken nothing but that
which Paul did write afore.

And in this matter is it well to be shame
cōsidred that like as shamefastnes (d-
lines and temperaunce is good in eue
ry thing, so is it good here also and ex
ceedyng necessary. Wedlok is honora
ble and holy, therfore muste not we as
chamelesse persones caste awaye good
maners, & become lyke vnreasonable
beastes. God hath geuen and ordeined
marriage to be a remedye and medicine
vnto our feble & weake flesh to swage
the disquietnes thereof and to the in
tent that we should be cleane and vnde
feled in spirit and in body. But yf we
rage therewith, and be chameles in our
wordes.

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wordes and dedes, the our mystempe-
rance and excelle maye make it euill
which is good, and defyle it y is cleane.
Paule also is contente, that as concer-
nyng the bed, married folkes vpon a due
occasion, maye lye the one from the o-
ther. But so that it be with y good con-
sent of the both. And that not alwaye
oz longe, but onely for a time, lest y de-
uel be busie, & tempt them with who-
dome oz viciennesse, oz deceaue them
with aduoutre.

To a **The third cause is this:** Euen to the
boide so: intent that the one maye be an helpe &
litarines confort to the other according to y wil
to helpe of God, auoiding solitarinesse: whiche
& chforte the lord expressed with these wordes.
one ano- **It is not good for man to be alone. I**
ther. **will make hym an helper to be next vnto**
to hym. And within a while after, he
saith mozeouer. They both shalbe one
flesh, oz one body. So that like as in the
partes of a mans body, ther is a mutu-
al helpe and participaciō of the one to-
ward the other. Euen so ought it to be
also amonge married folkes. The one
ought to be an eye, eare, mouth, hand, &
foote to the other. In trouble, the one
must be the confort of the other. In ad-
uersite must the one be others refresh
ing: pea, & in all theyr life must the one
be the helpe & socoure of the other. And
these

these are the causes why wedlock was
ordayned, & wherfore they þ are sayth-
ful beleuers do marry, & the occasyons
wherupō the cōsent doth leane & reſte.

¶ The. xi. Chapter.

¶ The ende frute and cōmendacyō of
holy wedlock. How blessed honourable
and good a thyng it is.

By this nowe is it easye to vnder-
ſtāde, what is the ende, vertue, &
+++ frute of wedlock, and howe holpe,
profitable, and good a thig it is. This
is the ende of mariage wherēvpon it
leaneth: ſtōt to be alone, but to haue a
companion in this lyfe that wil helpe
to beare wealth & woe, euen ſuche one
as thou canſt find in thine hert to loue,
and of whō thou art loued again. that
by the ſame thou mayeſt fynde a mediz-
cine & ſwagynge of the weakenelle of
thy vnquiete fleſh, & ſo auoyde whoz-
dome and al ſylthy lpyngs. to brynge
by childzē vnto the pzaiſe of God, and
to the publique welth, profite & confort
of thy ſelfe & other thy neighbours. &c.

Wherfore the vertue, operacions, ef-
fecte and fruyt nowe of mariage, is to
conforte, mainteyne, helpe, counſail, to
cleuſe, to further vnto good maners, ho-
neſtye and ſhamefaſtneſs, to expell vn-
cleuſneſſe, to auance the honoure of
God and the publique welth, and to ſet

The ope-
ration of
wedlock

The Chyſten State

Wedlok by many other ſuche veriuous men,
is holy & herof commeth it that wedlocke is a
honourable.
ble.

great worke & holy ordinaunce of god,
which defileth or unhaloweth no man
ſaue him that taketh it vpon him with
an vncleane hert. Whō (to ſay trueth)
not the mariage, but his owne wicked
nelle, defileth. For it is alwaye holye &
right in it ſelfe, and al ſuch as receaue
it with true hertes, doth it halowe and
bryng to honour. It hath euer alſo ben
of an excellent eſtimacyon, and had a
gloziouſ name of al prudent people, in
ſo muche that Paul durſt boldly ſaye:
Wedlok is honorable among all men,
or in al the worlde.

For wedlok did god inſtitute by hym
ſelfe, and not by his angels or holy mē,
as he dyd other good ſtatutes and ordi
naunces: Yea, euē at the beginning toke
he it in hande in Paradife that garden
of pleaſure, no doubt for the commo
dite and not for the greſe of mā. With
out Paradife were al other ordinaun
ces made, but euē in paradife was wed
lok ordeyned. And yf all ordynaunces
haue theyr proper commendacion & ho
noure of their firſt beginner, of the anti
quite, of the place where they are made
or of the proſpice by they bryng. The ve
rely is wedloke moſt worthy of prayſe
and honour, as a thyng inſtituted of
God

god himselfe, euen in paradise, at þe be- **Genetis**
 gynnynge of the world, for the wealth &
 commodite of man.

Therfore in marriage lyued þe holiest
 the most vertuous, the wisest and most
 noble men vpon erth: yea, the holy gost
 is not a Mamed, euen in the first booke of
 the byble, very plainly to talke & wryt
 nothing els for the most parte, then of
 mariages, childre of birthes, and such
 other pointes of householdinge in wed-
 lok. Adam was a married man, so was
 Enoch, Noe, Abrahā, Loth, Isaac, Ia-
 cob, Ioseph, Job, Moses, Arō: And so
 were other regentes, iudges, & kinges
 Josue, Gedeō, Rhinees, Samuel, Da-
 uid, ezechias, Iosias, Oseas, Isaias &
 other Prophetes mo. Dauid commen-
 deth the state of marriage as a singuler
 blessing of god, which he sendeth to the
 that loue him, & whome he loueth: and
 sayth. 10 sal. cxxvii. Blessed are they al
 that feare the lord, & that walke in his
 wates, for thou shalt liue with þe thing
 that thou hast gottē thow the labour
 of thy owne handes. O howe blessed
 and happy art thou? Thy wife is as a
 frutefull vyne þe standeth by the house
 syde. Thy children rounde aboute thy
 table, are euen lyke olyue trees newly
 planted. Lo, thus shalt he be blessed that
 feareth þe lord. &c. And this is þe cause
 that

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that the wiues of the old testamēt toke it for a great dishonour & plage, whan one of them was at any tyme baren or vnfrutefull.

In the new testamēt it was the good pleasure of our lord Iesus, to be bozne in marriage. For the virgin Mary was married vnto Ioseph of y^e house of Dauid, yet conceaued she of the holy gost, & brought forth her childc beyng a virgin her self & remaining a virgin. The first miracle that our lord Christ did, the same wrought he at a weddinge, & namely such a miracle as is able to geue consolacion in marriage, that euen in thynges partayninge to this tempozal life, god wil not leaue the vnprouyded for, that mary in y^e feare of him, and in the faith of his euerlasting word: Yea, that he both can and wil turne the vn- sauerpe water of all trouble, in to the swete wine of gracious comfort. Paul calleth they^r doctrine that inhibite and forbid marriage, the doctrine of the deuell, and saith. i. Timo. iiii. The sprite spreketh evidently, that in the later tymes some shal departe from the fayth and shal geue hede vnto disceatful spirites, & to deuilish doctrines, thozowe them that are lpers in ypocrisy, & haue they^r consciences marked with an hote yron, for byddyng to mary, &c.

Therefore

Therefore foloweth it, that the doctrine which doth set forth & knowlege wedlocke to be holy, honorable, profitable, necessary and good is gods doctrine euen true and good, holy, and vndefyled.

The. xii. Chapter.

How shameful, vicious, and abhominable, the synne of whoredome is.

AND to the intent that the praise honour, goodnesse, & commendacion of holy wedlok, may by more clearly appere, I wyl now set whoredome right ouer against it on the other syde, and declare how shameful vicious and abhominable it is before god & al honesty. That yowth may loue the honour of god, & auoyde dishonestye, & by euery one may eschue vicious whoredome, & betake him to holy wedlok.

Paul the chosen man of God writeth thus to the Corinthians. Fly fro whoredome. All the synnes that a man dothe are without his body, but whoso comitteth whoredome synneth agaynst his owne body. And immediatly afore the sayd wordes he expreßeth by vnderstandinge of this sentence, & saith. Know ye not that youre bodies are members of Christ? Shal I then take Christs members, and make them the members of an harlot? God forbid. Paul then when he spake these wordes. (All the synnes that

Whore,
do defyle
let the
members
of Christ
which is
the own
body.

The chriſten ſtate.

that a man doth. &c.) had reſpecte vnto wedlok. For like as wedlok maketh of two perſones or bodyes one perſonne, one body: Euē ſo likewiſe y^e ſpiritual marriage, namely y^e receauing of gods grace in y^e we are baptiſed into Chriſt and become Chriſten maketh one body betwene Chriſt & vs beleuers ſo, that we be called, and are in dede Chriſtes mēbers. Now loke as he that is Married, yf he take another beſide his wife doth both ſynne againſt his own: Euē ſo likewiſe dothe that Chriſtē mā ſyn againſt his owne bodye, yf he commit whozedome. For he diſhonoureth the grace of Chriſt, and defileth the holy cōuenaunt made betwene Chriſt and hym. For it ſoloweth in Paul, Knowe ye not that he which ioyneſh himſelf to an harlot is become one body. For they two ſaith the lord ſhall be one fleſhe or one body. But who ſo cleueth vnto the lord is one ſpirit. Neuer theleſs thoſe who whozedome is the ſpirit baniſhed & excluded. For thy ſpirit, here and mynde, that ought to cleue vnto y^e Lord is ioyned to the harlot, with whom thou art one & incorporated. Therefore, they that commit whozedome do ſinne againſt the cōuenaunt, & ſpiritual marriage wherwith we muſt be ioyned vnto Chriſt.

Furthermore it ſoloweth in Paul, or
knowe

of Matrymonye. fol. xxxii.

know ye not that your bodies shuld be Whored
the temple of the holy ghost which is in y^e robb^d
you whom ye haue of god, & that ye are beth god
not your owne poure? for ye are deare of hys
ly bought. Wherof it foloweth cōstātly owne.
ly that they which commit whoredome
do dishonour & wast away their owne
bodies. for they geue ouer their mem-
bers, y^e & they^r hert & mind vnto whoze
dome. And yet Christ for his honour &
oure cleynesse did bye the same, and
that not with money but wth hys owne
bloude. It foloweth also, that they
which are geue vnto whoredome be vnder
the great plage of god. for Paule
saith here y^e christē mē's bodies are y^e
temple of god y^e holy gost. Thus saith
he. i. Cor. iii. If any mā defile the tēple
of god him shal god destroye. Is it not
an horrible defiling of gods tēple, to se
that vicious harlot Venus, euen in the
place wher god shuld raigne with his
spirit, & to be iorned & do scrupce vnto
her with body & soule? Let them come
forth now y^e will alwaye excuse synge
fornication as though it wer not synne
(or at the leest not so greate synne on
singe person to abuse another.) Paul
the Apostle of Christ saith, y^e whores
dome deuiderh vs from God, breaketh
the couenaunte whiche we haue with
God spoyleth and robbeth God of that
whiche

Whores
do defile
leth the
tēple of
God.

The Christen state

whitch is his, misordzeth the members
of god, maketh of Christes membyes
mebzes of an harlot defileth & vnhalo-
weth the tēple of god, the therfore that
wil folow whozedd, shal God destroy:
yf all this be to be esteemed but a small
thing, then do I confesse, that whozedd
and fornicacion is euen as litle a sinne
as vicious bayne people do make it.

It is more then ones also that Paul
him selfe denieth whozemongers of hea-
uē, who so beleueth not my wordes let
him reade Rom ii. Cori. v. and. vi. Ga-
lat. v. Eph. v. i. Tell. iiii. To p̄ Hebzu-
es he sayeth plainely, p̄ as for whozes-
mongers & adhouerers God wil iudge
thē. What can be more sayde. Yf thou
not withstandynge al this, wil yet say
that whozedd or fornicaciō is no sinne,
then cryeth the holy prophet Esay that
horrible woo vpon the, & sayeth Esay,
v. cap. Woo vnto you p̄ cal euell good.
Or do ye not know that euen now in
this tyme god doth soze punish whoze-
dome as a great vice. Paule saith. i.
Corin. x. Let vs not commyt whozeto,
as some of them of olde dyd, and were
destroyed in one dar a great nōbre. It
is euident, what sclaunder and dysho-
noure Samson brought vnto him self
spectally to the gloze, and name of god
amonge gods enemyes & his, & among
al

al abhominaciō: pea, and undertake to Whores
blaspheme wedlock & sō what to excuse mōgers
their own mischiefe therfore talk they haue no
of much trouble that is in wedlock. And reste.

as for their whores the life it is nothing
els but open vice and abhominaciō be-
fore god & al honest people. fylthye is
fylthynes syl, although & fylthye swine
deylte therein. They speake much of e-
uill wiues, which whan some men had
taken coulde not be ryd of them wth
anye fayre meanes & yet can they not
leauē theyr bayne craftie and vnfaith-
ful harlottes of whom they thē selues
are mocked & scorned to the bittermost.
pea, & are fayne to suffre more of suche
vicious and fylthye bodie then any mā
doth of his honeste wife. They speake
much likewise of bringyng vp of chyl-
dren which are borne in wedlock. And
yet they them selues in whordome are
fayne to bringe vp the bastardes that
they haue gottē, like as afore tyme they
were wont to builde Hammet houses
and felde chapels with colleccions and
gatheringes of euery man.

They speake of much trauayle & ca-
refulnes howe the housholde muste be
brought vp, & prouided for in wedlocke.
And yet the dottinge fooles them sel-
ues are fayne to noy in those shameful
harlottes with muche greater care, &

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yet be afraied that whā they haue done
their best, the gredye sacke wil not be
fylled and that the fylthy strompet wil
yet bryg forth a greater rekening vpon
the trencher, and al to get the bagge of
money into her own hādes. Whozcouer
amonge whores is wastinge & expen-
ses most regarded, neither art thou wel-
come, but thy money. Nomore money,
nomore loue, I must haue the money, &
purse saith the harlot, take thou thy
clooke and thy baggage. Let another
come & haue more money for he haue
bene in the bath & is dispatched. Thus
may he bite his lip, & cratch his pate,
and take that for his fare wel, that he
getteth of his harlot.

They complayne mozeouer of the cry-
inge of the children in the nightes, and
how that married folkes can not slepe,
but must watch by the meanes therof.
And yet the doring footes them selues
go al ſ night longe by, and downe tho-
row ſ ſtretes, & kept the deuels watch
with painfulnesse, fresse, and vnryste.
Let no reasonable man therfore be sna-
red wll in whozedome by such harlot-
tes to the sclaunder and dishonoure of
holy wedlok. Whozedome (no doubt)
hath much more disquiernesse, anguish
and trouble, then hath the holy state of
marriage. The payne also that is in ma-
riage

of Matrimonye. fol. xxxiii.

riage is godly and honest. God geueth
such patience, strength, and good wyll
vnto the faythful, that they can easely
away with al maner of coniugale ca-
res. As for harlottes they are y deuels
martirs, and haue alwaye, dishonoure
and shame. The. xviij. Chapter. Howe
it is againste. S. Pauls doctryne to
maynteyne the stewes how many dy-
uerse and sundrye dyseases commeth
thorow hauntinge of the same.

Where as certayne men saye : yf
whoredome be so greate a synne
before God, and bynge so muche vpee
and myschiefe wyth it, why do some
highe rulers and prelates of the world
then mayntayne open stues? To that
I answer: Many thynges are suffered,
that ought not so to be, and yet for suf-
frynge therof are the sufferers neuer
the better. But let those prelates & re-
gētes of the world make answer vnto
god, for their own acte: God hath com-
manded the & vs al. Thou shalt not co-
myme whoredome. Let euery christen mā
folowe hym, what soeuer other folkes
suffre o: do. The holpe Apostle Paule
saith. Let nether whordō nor any vni-
clennesse be ones named amonge you,
as it becometh saintes. Ephe. v. Chap.
Now if amōg Christē folkes as an ho-
ly people that is clēsen thorow y bloud

The Christen state
of Christ there may no whoredom be named, much lesse no doubt ought vicious
rewes to be set vp, and openly maintained, for a plaine shame is it, & a manifest confusio. Let them therfore that mainteyne such shameful houses loke well to them selues how and what answer they wil geue vnto God for this their acte.

They that saye they are suffred for a uoydinge of greater inconuenience, let the consider whether their meane to put away a worse thing with an euell, be a meane that is comely & pleasing vnto God. Or whether god hath at anye time commaunded or geuen licence, to suffer and maintaine open and shameles whoredom, that virgins may be the lesse forced & deflozed, or that yet worse thinges be not committed of wylfull persones. Paul saith. Thou oughtest not to do euell, that thereof might come good except thou wilt be dampned iustly. Roma. iii. We fynde dayly by experience that the same way helpeth not & that there are whore houses, and in the meane season worse thing not eschued. And therfore euil with euil, & vyce with vyce do runne together, so that abhominacion, and myschiefe preuaileth. Wherefore let euery reasonable Christe mā cease now fro vyce braule
who

whoso lyst: yf thou wilt do that God com-
maundeth thee, and the thing is hereof
thou maiest haue worship and welfare
in the syght of god, & honest people, the
medle not with harlots, neyther come
at the stewes. Whapntaine the not & vse
them not. But to auoyde whozedom let
euery mā haue his own wyfe, & euery
woman her owne husbnde.

Yea, but it is not mete for euery man
to marry. Many poore marriages make
many beggers. There is no man com-
pelled to marry, neither yet afore hys tyme. nor
whan thou hast not a conuenient cause
thereto onely if it be not mete for thee to
be vertuous it shalbe no vicious thing
to marry. Now yf thou thinkest, it wyl
not frame with thee to marry, then leaue
thine whozdom also. And then we are
agreed. For gods sake mā kepe thy self
honest, sober, pure, and cleane, vntyll
the tyme that it be mete and expedient
for thee to marry. Thou wylte say: alas,
we are but flesh and bloud. If answere
were not our fore fathers flesh & bloud
also? Did they therfore contynue still in
childhode? Or hausted they harlotry in
the meane tyme? Beholde the example
of Isaac, Jacob, Joseph, & other excel-
lent mē which married not tyl they wer
of a good, and perfect age, and yet
neuertheles spent their youth vertuous-
ly in

objectio.

The Chyristen State
ly in clenynesse of life. Therfore shuld
our youth feare god likewise as they
did, haue Gods commaundement be-
fore they eyes, call vpon god for grace,
auoyde idlenesse, and all that may pro-
uoke to an vnclenlye lyuynge: and geue
them selues to labour, and resist man-
fully in tentacyon. But now we finde
it other wise, for our youth hath lytle
respect vnto God & his commaundemen-
tes, calleth not vpon God, goeth vp and
downe ydle, haunteth euil cōpany and
dronkenesse. Herof commeth it now
that they can not refrayne, & they thik
that they must nedes folowe harlottes
still, or els haue wyues, & yet can they
nether labour nor get theyr liuig. And
thus come they to nought: therfore is it
theyr owne vntychistynes, and not holy
wedlok that destroyeth them.

**The ste-
wes ma-
keth ma-
ny beg-
gers.**

Doth not the haunting of harlottes
make many beggers also? whēce come
then such swarmes of beggers & wret-
ched pocky people: Euē of whoredō get
they that mischefe for the moste parte.
And this doth no mā esteeme nor cōsidre
But whan a good vertuous yong man
which is cōe to his age, doth honestlye
marry, then is the walet brought before
him, to feare him, or els to withholde o-
thermē frō holy wedlok, & to make thē
cōtinue still in whoredom: this cā the so-
tyll

thyl deuell to. The ryche saythfull & al-
mighty god did neuer fayle any man y
seketh him in true belefe y laboureth
faithfully, & that is vertuous, & honest **who: do**
Let no man therfore be snared styl in
synne. To be whore, whoredome with-
draweth & separateth y mind fro god,
maketh vs to breake our conueneunt,
dishonoureth the grace of god, & mem-
bers of chryst, robbeth God of y which
is his, vnhaloweth the temple of god,
& plucketh vs bitterly w spzite & fleshe
in to the myze, & into al fylthynes, ma-
keth vs of men beastes, defileth body &
soule, taketh fro vs al our substance,
honestye & good, & ameth. destroyeth, & **Wantis,**
carpeth vs to hell wyth wretchednes, **counsaill**
misery & sorow. Contrariwise wedlok
deliuereth vs once from al such incon-
ueniēce. And therfore is it a miserable
thyng, that all thys wyl not be consi-
dered, & that yet also there be olde men,
which esteeme whoredom to be no synne
and talke so lightly and wāronly ther-
of before yong people y youth beyng
prouoked forward in theyr wicked pur-
pose, are now the more hard berred and
obstinate therein.

Deare chylzen herken ye rather vn-
to Paul y elect seruant of god, which
speaketh out of the holy gost these wor-
des. Be sure, that no whoremonger,

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of vncleane persone hath inheritaunce
in the kyngdome of Christ and of god.
Be not disceaued with vaine wordes.
For because of such thinges cometh the
wrath of God vpon the childre of vn-
beleue. Marke this wel and remembre
it, god wil not regarde the ration & vyle
communicacion of suche, so lyghte as
they make it. Wherfor if ye wil escape
the wrath of God, then kepe your sel-
ues fro whoredome and mary at youre
iust age.

The. xlii. Chapter.

How shamefull and wicked a thing
aduoutrye is, and how it hath
of olde tyme bene puni-
shed therto.

AND lyke as whoredome hath euer
bene taken for an abhominacion as
monge al honest people in the whole
world: Euen so haue they esteemed
aduoutrye to be a thynge muche more
shamefull and vtterlye to be abhored.
In so muche that all vertuous rulers
yea, and that euen amonge the heithen
how god
plaged
aduou-
trye be-
foze the
law wy-
ten.

haue punysshed it wryth the payne of
death.

Whan Abraham came with Sara
his wyfe into Egypte, & the Egipcians
thought that she had bene Abrahams sy-
ster, they toke her and brought her to
the courte vnto king Pharaon. But the

of Matrymonye. fol. xxxviii

lorde punished Pharao & all his house
with great plagues because of Sarai, &
yet committed he no hurt with her, and Gen. xli.
that he did was done of ignoraunce.

For when he vnderstode that she was
Abrahams wife, he sent for him, & said:
Why haste thou dealt thus with me?
Wherefore toldest thou not me, that she
was thy wyfe? &c. There hast thou thy
wyfe, take her and go thy waye. And
seyng it is thus, it may wel be consy-
dered, that God is much more displeased
with them that wilfully committe ad-
uoutre. In the twenteth Cha. it is writ-
ten that at Gerar, Abimelech the king
of the Philistines, toke Abrahams wife, as Pha-
rao had done before, & it appeared vnto
the kyng in a dreame, and was sayd
vnto him: Beholde, thou art but a dead
man, because of the woman whom thou
hast taken, for she is a nother mannes
wyfe. And yet had Abimelech commit-
ted no actuall dede wth her, no more then
Pharao had done afore. Therefore said
God also afterwarde. If thou dost
not deliuer her againe vnto Abraham
be sure, that thou shalt dye the death,
and so shall all that thyne is. Dyd not
God with these wordes declare mani-
festly, what sentēce & iudgemēt he hath
gauen vpon aduouters? Wherefore
Joseph, whā he was prouoked of hys
C. v. Lordes

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Lordes wife to accomplish her wil say
de. My Lord hath committed al thinges
vnto me, sauyng the only for thou art
his married wife. How shuld I then do
so great hurte and sinne agaynst god?
Gen. xxxix.

Job sauyeth in p xxxi. cha. If my hert
hath lusted after my neighbours wife,
or if I haue laide wayte at his doores,
thē let my wife be another mā's harlot,
and let other mē lie with her. Herewith
doth Job knowlege it to be reaso that
he be measured with such measure as
he hath geuē vnto other mē, if he hath
brokē his wedlok, which thinge yet he
dyd not that then other menne shoulde
serue him with p same sauce. There-
fore seing the punishment of aduoutry
is a meate that al mē can not chew, let
euery man consydre by hym selfe, how
lothe another man wold be therof, and
let him not touche another mā's wyfe,
so that his also not be medled withall.
It foloweth in Job: for this is a wic-
kednes & sinne y belongeth to p iudge:
Yea, a fyre it is that consumeth altoge-
ther, & pluketh vp al a mā's substāce by
the rotes. With p which wordes Job
doth knowlege, that aduoutri is such
a vice and wickednesse, as perteyneth
to the iudge. that is to saye, oughte by
ryght to be greuoulye punished of thē
whychē

of Whoremongery. fol. xxxviii

which be in auctorite (if they were not
aduocaters the selues) for it is a tye
that consumeth altogether, both body,
honesty, good, minde, hert and welfare.
And all this was exercised & practysed,
afore the law was geue to the peo-
ple of Israel by Moses.

And in the law doth God appoint a
certaine punishment for aduourty among
other transgressions, & saith. Le. xx. Who
so committeth aduourty with any mans
wife, shal dye the death both the man &
the woman, because he hath broke wed-
lock with his neighbours wyfe. And
Deu. xxi. is the same law recited again
and confirmed.

Neither was aduourty so sore punis-
shed among the people of Israel only,
but also the heathē vsed mortall execu-
tions therof. This wil I now declare
out of the histories and credible writers
When any of the Lepreians were ta-
ken in aduourty, they were bounden,
and caried thre daies thorow the city,
and after ward (as long as they lyued)
were they despised, & with shame and
confusion, reputed as persones desolate
of all honestye.

Among the Locrensiās did Zaleucus
forbyd aduourty vnder great punish-
ment. The transgressours caused he to
haue both their eyes thrust oute. And
when

The pun-
ishment
of aduou-
rty in
lawe of
God.

How ad-
uourtye
was pun-
ished as
mong the
heathen

Lex lepre-
a. norum.

Lex Zalen

ca.

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Germani. When his owne sonne was take in aduourtrye, he had the put out his one eye as iudges, and the other dyd he himself put out as a father. In y^e dayes of our fore fathers the noble Germaines (as fore they came to Christe faith) the punishment of a womā y^e brake wedlocke stode in y^e power and auctorite of her husband. And at the lest he might stripe her out of her clothes, thrust her out of his house, and beate her opely with rodde in the citie or towne, euen before her frendes. &c. As Cornelius Tacitus maketh mencio, who also wyrteth these wordes. Among them there was none that laughed at the misdeede, & to defile or be despyled, was named among them to be as much, as not to do accordyng to the course, maner and custome of the worlde.

Marke now wel in how much better case they stode, then we, which laugh at al sinne, and vice: pea, at al abhominacion, as fyghting, warring, whoredom, hunting, wedlocke breakyng, masking, mōmpnge, to much dꝛynkynge, excesse in eating, & all vnclennes do we excuse with these wordes. It is the maner & comē course so to do now in y^e world.

**Lex Opti-
lis.**

Optilius Macrinus the Emperour of Rome, vsed to punish aduourters with fire. For the whō he founde in aduourtrye

type, caused he to be bownde and to be
burnte together quicke. This doth *Lex Iulia*
Capitolinus write of him. And a
mong the Romaynes was there a comē
law (called *lex Iulia*) which would, that
execucion should be done vpon aduours
ters, with the swerde. The same law
stode in strength in s. Hieros time, who
writeth, that a certaine yonge mā and
a married wyfe, were iudged and put to
execution with the swerde because of ad
uourrye. And the same law (called *lex*
Iulia de stup. et adult.) vnder the Christen
Emperours receaue, and of *Iustinian*
It is appoynted. *Lib. liii. Tit. xviij. de*
publicis iudiciis.

In the lawes of *Bamburgh* concern
inge the iudgemētes of death vnder the
title, how trasgressiōs ought to be pu
nished, are these wordes red. If a mar
ried mā bringe a mortal accusaciō vpon
another man, for anye fylthy acte that
he shuld haue comitted with his wife,
and cōtnereth him therof, the same ad
uourer shal with the swerde be punte
shed vnto death, according to the sentēce
of the lawes imperiall. The aduours
tresse also hath forfettered vnto her hus
bande, al her dowry, substance, & goods
des, and shal for a perpetual penaunce
and punishment be locked and shut vp
in prison. The same lyke wise is red in
the

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Thelate the iudicial lawes of the holy empyre
 imperial of Rome, decreed vnder the Emperour
 Charles the fifth in y^e yere. M. D. xix.
 And. M. D. xxii. at Augspurge, and at
 Regenspurg. Yf a married mā bringe a
 mortall accusacion vpon another man
 because of aduoutry committed to his
 wyfe, and pzeuapleth in sentēce agāst
 him the same aduouter & aduoutres
 shal be punished accōrdinge to y^e deter-
 minacion of our forefathers, & of oure
 imperial lawes. Nowe what punysh-
 ment the imperial lawes haue appoyn-

Why ad ted, it is declared afoze.

uoutrye This allegation concerninge the pu-
 was so nishment of aduoutrye I am sure, wil
 soze pu- many men maruayle at, & esteeme it soze
 nyshed. and vntollerable. But yf they would
 considre the matter right, setting affec-
 tion, and cruel custome asyde, & would
 ponder well what aduoutry wer, and
 what foloweth it, they shuld not won-
 der so soze at y^e punishment. Aduoutrye
 is a destruction and highe dyshonoure
 of the ordinaunce of God, a wickednes
 growen out of the deuel, and ydilnesse
 of y^e flesh a shamefull vnfaithfulnesse,
 a wilfull truce breakynge, and periu-
 ry. And that this is so mare euery man
 considre by the chapters goynge afoze
 Wedlock is y^e ordinaunce of God. in
 the which both y^e parties ought so to be
 knyte

kynte the one vnto the other, that they
be not deuided. Paul sayeth also, that
aduoutry is a worke of the fleſhe. Not
withſtandinge, manifeſt it is that ma-
ried perſons at their entrance do make
a perpetuall conuenaunte, and there
callinge vpon God, & taking him to re-
corde before the whole congregacion,
they promeſſe trouthe, and ſayth, with
mouth & hād þ one to þ other. &c. Now
yf it be but a ſmall treſpace to dyſſemi-
ble, to breake, to deſtroye, and to trede
vnder ſote al this to forſweare trouth
geuē before God and þ church, and no
thinge to regarde honeſty, and ſaythe,
thē muſt I nedes cōfeſſe that þ puniſh-
ment of aduoutry was to rigorous in þ
olde time. But if it be a juſt thiſg erneſt-
ly to punyſhe vnfaythful perturbe, the
deſpiſing and contemnyng of God, &
al honeſty then is alſo the puniſhment
of aduoutry ryghte equall and not to
ſore.

Item, yf the loſſe of a good thynge
ſhould be valued after þ eſtimaciō of þ
owner, then (as touchyng this life) there
is no greater damage, then a man to
loſe his own body. Now is it certaine
that both the parties marryed, are but
one body, and that (as Paul ſaith) the
huſbād hath no power of his own bo-
dy but the wyfe, nether hath þ wiſe po-
wer

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wer of her owne body, but the husband
Wherfore who so committerh aduours
trye, the same taketh away, stealeth, &
robberh i other of his owne body, eue
hys pyncepal and best good. Or what
honest persone had not rather fynde a
thefe stealing his treasure, and to suf-
fre the losse of the goodes, then to fynd
an aduourer by his married spouse, &
to reape dyshonoure in her.

Aduou-
try and
thefe co-
pared &
one to
other by
Salomō
Both these byres therfore (theste &
aduouty pe doeth Salomō in the. vi. of
the Prouerbes) lay vpon the balauce
the one agaynst the other, and steweith
how that aduourer is the sorer & more
redious, sayeng. A thefe is not vtterly
despyser, that when he is hongry, stea-
leth to fede hym selfe, for whan he is
taken, he must restore seven tymes as-
much, or els al hys substance. But he
that is so farre out of reason as to bye-
ke wedloke with another mans wyfe,
doth eyther destroy him selfe, or els get-
teth him selfe stripes & shame, whiche
shame maye neuer be wyped out. For
the wrath of gelousye & of the husband
(if he haue time to reuenge) wil not be
intreted, he wil not be perswaded with
prayer: yea, though thou geuest him re-
wardes, he wil not receiue the. Thys
cōparison doth euery mā vnderstande.
So; though a mans good be stolen, yet
yf it

pf it be restozed him agayne wythoute hurt he wil be intreated for as muche as it was done happely thow pouer- tie. But if a mā take his wife in aduou- try, he wyl not be pacified. For it is a very beastly and wicked thing.

Moreouer, pf a mā take a thefe wyth the demayner, yet hath he no power to avenge him selfe, and to slay the thefe. But if a mā sende an aduourter at the dede doyng, he may be auenged. And though he do wounde, shame o: kil the aduourter and h^e aduoutresse, yet shall he not be punyshed for the death of thē. Out of al which wordes euery mā pla- nely vnderstād what vice is more gre- uous before God, & before al indifferēt iudges. Before these wordes also, say- eth Salamo. Maye a man take fyre in his bosome, & his clothes not be bzent? Or can one go vpon whote coles, and his fete not be hurt? Euen so, whasoe- uer goeth in to his neighbours wife, & toucheth her can not remayne vndefi- led. Wherby he declareth furthermore h^e daunger and greatnesse of this vyce, threatenynge them that thynke (lyke fooles) to kepe their aduoutry secrete, and that they shal neuer be takē & pu- nyshed.

It serueth to our purpose, h^e thow we alteract
aduoutrye greate inheritaunce are al- ongs & all
f.i. tered

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It serueth to our purpose. h thow we alteract aduoutrye greate inheritaunce are al- tered
f.i. tered

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nacions
of heri-
tage.

tered, and the right heires disherited. For oft tymes it fortuneth, that an aduoutresse hath childre by an aduourter and then must the sayde childre inherite all the substance of their pretended father as lawfull childre which yet are vnlawfull, & hereby f father loseth his honour, his kinred, his body & goods, his wife which is his own body, hath the aduourter defiled, and f vnlawfull children take the goods away. If this be not great wronge & wickednesse, the wote not I what a man may affirme to be vicious ynough: therefore though aduourtry be horrible both in man & woman, yet in woman it is most hurtfull & detestable. For besides that the aduoutresse altereth f inheritance as (I said afoze) and with false promises, & shamefull disceat withdraueth and stealeth it fro the right heires, she laboureth first her honest poore husbande with great shame, great trauaile, labour, sorow & paine, in that he is faine to bring vp those aduouterous children, which are not his owne. Moreover she dishonoureth her father, her mother & kinred. Her childre (euen those that are lawfull) must be ashamed of her, and be doubted of in the world, whether they be lawfully begotten or no. Therefore whā they speak of theyr mother, or heare her named, they are

of Wharymonye. fol. xlii.
 are abashed & ashamed. Aduoutrers
 also make their husbands to be despy-
 sed & of no reputaciō, although they be
 vertues and honest men. They are the
 occasion that folkes come ofte together
 which are nighe of kynred. These and
 such like innumerable cōfusiōs, shame
 hurt, dishonoure, & felthynesse folowe
 out of abhominable aduoutry. I passe
 ouer, now y murthers, porsonynges,
 treasons, māslaughters, battailes, and
 warres y haue ensued after aduoutry,
 & destroyed bothe countrees & people.
 This did y aunciēt & noble mē of olde,
 pondze, and considze, & therfore ryghte-
 ously and of iust occasions appoynted
 they the punishmēt of death for aduou-
 trers. Yet wyl we heare howe aduou-
 trers excuse ther owne vice, and pōdze
 how reasonably they go to worke.
 They say: Though god haue forbiden
 aduoutri vnder y paine of death, yet is
 y same punishmente not executed, per-
 fourmed oz practised. For in no place
 appeareth it y aduoutrers wer put to
 death. For Dauid was an aduoutrer, &
 yet receaued no punishmente therfore:
 Yea, y Lord Christ him selfe did abzo-
 gate and dissolue the punishmēt of ad-
 uoutry, for asmuch as he cōmaūded not
 the womā (takē in aduoutry) to be put
 to death, but bad her go her waye. For

The de-
 fēce whi-
 che ad-
 uoutrers
 vse.

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whan no man had condemned her, he also let her go. Johan. viii.

To that I answer. God in his law hath ones expessed howe he esteemeth

Death aduoutre, & howe he wyl haue it puny-
was the shed. Now yf me haue not done Gods
puny- commandement, and according to the
met of ad same, the is it neuer y better, yet endu-
uoutre. reth y law of God vnmoueable & sure.

Neuerthelesse they of the olde tyme
dyd punish aduoutre with the paine of
death, as it is sufficiently proued afore
out of the stories. The obiection ther-
fore y aduouters make, is but vaine.
Now though al sentences, and iudges
mentes that haue bene executed, and
practised because of aduoutre, stōd not
in holy scripture, it is no maruayle.

For the Bible is not a registre of vn-
thriftes & of such as for their wycked-
nes haue bene put to executiō. Or is it
not euident ynough vnto you, howe it
was lyke to haue gone wth Susanna.

The ad-
uoutre.
of Dauid

Dauid comitted aduoutre ones in hys
lyfe, which drew him also & brought hi
into great murther, so that he caused
not onely his faithful seruānt bria, but
other noble men likewise to be slayne.
Beholde what occasion aduoutre ges-
ueth? What cometh of it? Trueth it
is, he was not stoned to deathe. But
what chaunced vnto him? Euen as he
had

had dishonoured another mans chylde
so saue he shame vpon hys owne chyl-
dren while he liued, & that with greate
wretchednesse. For Ammon deflowered
Thamar his owne natural sister. And
they both were Dauids chylde: Yea,
Absalom did miserably slaye Ammon
his brother, for committing that wyc-
kednes with his syster Thamar. Not
long after, dyd the same Absalom dye
hys owne naturall father Dauid oute
of his realme, and shamefully lay with
his fathers wiues. Whereupon there
folowed an horryble greate slaughter,
in the which Absalom was slayne wth
many thousandes mo of the comē peo-
ple. Nowe let euery man ponde well
by hym selfe, whether it be not a lesse
thyng, once to medle, and so to haue
execucion and dye then to abyde the
deth of so many, & that so longe, wth
suche misery & sorowe. Therfore was
Dauid soer punished, then yf he had
bene but once stoned vnto death. And
let euery mā learne hereby that no mā
can escape the hand of God, althoughe
the world lay no hāde vpon him. God
punisheth neuertheles: Yea, and that
much soer, whan he doeth it not here,
but differreth it to another world. The ad:

Where as they make Christ the lord vour
mainteyner of aduouters, it is a tresp.

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brought
before
Christ.

playne & euident shame. Christ neuer gaue libertie vnto synne. For he saith I am not come to breake þe lawe but to fulfyll it. Paul saith also. To the righteous is there no law geuen, but to the vnrightheous and disobedient, to whor mongers, to periured persons, to liers and blasphemers. To þe Galathiās he sayth. Walke ye in the spirit, so are ye not vnder the lawe. Therefore, for as muche as aduoutrers do walcke in the flesh and not in the spirit, they are vnder the law, nether hath the lord taken the lawe and punishment from them. Moreouer, as touching the story. Joh. viii. we must consydre that þe lord said vnto the wife, woman hath no man cōdemned the? And whā she had said, no mā, he answered. Nether do I cōdēne the. For with this answer laied he before her the sentence of the iudges.

And for as muche as he was not come nowe to geue sentence as a iudge, but to saue, he would not condēne her, & so medled nether with þe law nor the acte

The Lorde was come nowe to haue mercy vpon synners, and to call to repentaunce. Therfore said he also vnto this woman. Go thy waye, and synne no more. And with these wordes doth the lorde warne al such as are tangled with aduoutry, to ceasse fro hensforth
and

and to amende. God happily may haue mercy vpon them, and take from them the same dishonour, payne and punishment, which they haue greatly deserued. For god hath no delite in the destruction of a poore sinner, but will rather that they conuerte and lyue. But yf ye wyl not turne, yf ye wyl nedes be stif necked and stil set forth your shameles foreheades, the verely doth god watch ouer your wickednes, and sayth. Hier. v. In the despye of vnclenly lust, they are become lyke olde stallandes, euery one neyeth after his neighbours wife. Shuld not I punishe this? Wherefore ye aduoutrers, loke for none other, but God wil plage you for shameles actes of wyckednesse and whoredome. For abominacion, vice, perjurye, and shamefull matters are they, that ye go aboute wythall.

The.xv. Chapter.

¶ Ho'ue one that intendeth to marye, shuld chose a mete, honest, & vertuous mate.

AND hytherto haue I declared whence wedlock cometh, who

++ ++ dyd institute it, what it is, howe it oughte ordereloe to be contracted, what be the occasions, end, and vertue therof. Item how holy, profitable, and good it is. Agayne, howe horrible, nor

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some, & shamefull, whoored & aduoutry
is. But for asmuch as in the occasions
of wedlock it is mencioned, how y^e wed-
lock was ordeyned of God, to the intent
that married folkes shulde spend theyr
life in y^e mutual participaciō of al such
thinges as god sendeth, that they may
bring forth childre, or they may auoyde
whoredome, or for the eschuryge of pe-
rellous solenes, that the one maye be a
confort and helpe to the other accordig
to the wyll of God. And for asmuche
also as in the meane season there lyeth
great importaunce and weyght vpon it
what maner of companiō & mate thou
chosest, how thou maicst liue with him
and (if god geue the childre) how thou
mayest bring the vp. Therfore in this
part of my booke folowig, I wil treate
howe a mete honest & vertuous spouse
ought to be chosen. Afterwarde howe
they oughte on bothe the sydes to lyue
well and right together, to kepe and in-
crease the mutuall loue and trowth of
marriage, & finally how they must wel
and vertuously bring vp theyr childre.

Ther li-
eth much
weyghte
in y^e elec-
tion of
the mate

For whoso coupleth him selfe with
brauling folkes, and cometh to disquis-
ernesse, may not cōplayne therof. Why
left he not suche contencious persons
without his house? Who so now will
haue a peaceable marriage, muste not
chose

chose him an vnquiet mate. He that wil plante any thyng, doeth fyrste cōsidre the nature of the ground, in the which he intēdeth to plante. Much more shuldest thou haue respect to the condicion of thy spouse, oute of whom thou desyrest to plant children, the frute of honeste and welfare. And like as planting and carefulnes hath greate power in all growing thinges, so hath it greater vertue & strength: yea, and better frute in the diligent brynging vp of children. Where as mariages & childre do somtyme prospere euell, the greatest cause therof, is the fault in chosynge the partie, and in the chyldrens brynginge vp. Nowe where as we sayle in thys behalf, it cometh ether of our owne fonde affection whiche we folow, and are seduced therby, or els committeth it of ignorance, as whā folkes wot not wherunto they ought to haue respect, or how to do in the cause. And seynge that in these popntes standeth the makynge & marring of wedlok. I wyll fyrst note in few wordes þ most necessary thyng that maye be spoken hereof. And fyrste wil I speake of þ chosynge of a spouse.

The chosynge is a receauynge or accepting of such thynges as we thynke are mete for our ende & purpose. Therfore euery electiō hath a final respect,

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What \S that it is dyrected vnto. For as muche
election now as our talking here is of the elec-
is. tion of a spouse, we must reduce to our
 remembraunce the end of wedlok, that is
 to say, the causes why and wherfore it
 is cōtracted. Nowe haue we hearde a-
 fore, that the causes, why it was ordey-
 ned, and wherfore it is to be receaned
 of the two persons, are these, euē to the
 intent that they both shal continually
 dwel together, & spende theyr lyfe in
 mutual participaciō of al such thinges
 as God sendeth, that they may byng-
 forth children, or that they may auoide
 whozedonie, or for the eschuing of par-
 rous solytarynesse, that the one may
 be a comfort & helpe to the other, accor-
 ding to the wyll of god. Therfore thou
 that wilt chose, must haue respect vnto
 these foresayd poyntes, as to the fynal
 end & marke set before \S , & must proue
 whether the parson whom thou thyn-
 kest to ioyne vnto thy selfe, haue these
 poyntes whiche thou hast heard now
 recited. And the same shalte thou well
 proue, yf \S note diligently the riches
 that are in man, of the whiche I will
 nowe speake.

**the man-
 ner of ri-
 ches in
 man.** These maner of riches are ther in mā,
 the riches of the mynde, of the bodye, &
 of temporall substaunce. The best and
 mooste p̄cious are the riches of the
 mynde

mind, as they wout which þ other two Riches
are moze hurtful then profytable. The of the
tyches of the mynde are, the feare of mynde.
God, fayth, gods glory, gods serupce,
vnderstanding oz knowledge, prudēce,
truth, sobernesse, righteousnes, libe-
ralite, chastite, humblenesse, honesty, &
nourtour, synglenesse, and delygence,
& such like vertues. These lie not styll
nether hide thē selves whersoever they
be, but breake oute dyuerse wayes, so
that they may wel be spyed, but special-
ly in talking. For our Lord Chyist dyd
say. Out of the abundance of the herte
speaketh the mouth. They of the olde lāguage
tyme said, that a mans talkynge is the
myrroure and messenger of the mynde, the feare
in the which it maye be sene without, of God,
in what case þ mā is within. Therefore
who so wyl knowe and haue expery-
ence howe a mans mynde standeth, let
him diligently note his communicatiō
whether it be ioynded wth the feare of
God, manerly, true, earnest, honest, sted-
faste and reasonable, oz whether it be
churlish and vngodly, vicious, bayne,
glorious, fained, ful of wordes, vnsted-
fast, vnbonest, vnrasonable & ioynded
with lightnes. And of these frutes thē
shalt thou knowe the tree and rote of þ
bert. And though ipocrisi vse much dis-
ceate in talking, yet can no ypocrite go
al-

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alway so craftely, but he shall sometime stumbe and bewray him selfe.

**Reputa-
cion.** But for the more suerty, it is good for thee not only to marke his cōmuntacacion, but also other gestures and maners, how the man now behaueth him selfe, how he hath done hytherto, what name and fame he hath had, & yet hath what opinion other wise & honest men haue of hym, how he behaueth himself in standynge and goyng, and in all the partes of his body, what raimēt he useth, whether it be vaine, whozishe, wā garment tō, light or manerly, & accordyng to hys estate reputacion and power, that is to say, honest raimēt. For raimēt doth oft geue certayne & sure testymony of pryd, lightnes, wantonesse, inconstancy, vnchamefastnesse, boasting, and of filthynesse or vncleennesse, and other vices or vertues that are in man.

Cōpany So may much be spied also by the company & pastime that a body useth. For a man is for the most parte condicioned euen lyke vnto them that he kepeth company withal. We se that amonge beastes wilde and tame, lyke will to lyke. The eduacpon also geueth great testimony, namely by whom, and how euery one is broughte vp, whether it were among vertuous persons or euil, whether y party hath contynued in the nourture of the vertuous

of Matrimonye. fol. xlviii.

tuous, and shewed him selfe obedient,
or whether he hath broke out of his dis-
cipline, & folowed his own wilfulnes.
For it is a smal matter for the to haue
dwelt amonge vertuous men, but ra-
ther herin lieth the waight how farre
& how much thou hast folowed them, &
bene obedient vnto the. Judas was a-
monge the Apostles, brought vp of the
Lord Christ, but for al that was he ne-
uer the better. For he left not his wyc-
ked pranks, nerher was he obedient.

Thow the occasion of al these thin-
ges, and other lyke appertaynyng to
the same, oughte euery one to dyscerne
the parson whō he hath chosen to take
to mariage, and to se that he be ender-
wed with the sayde riches of h̄ minde,
and that to his purpose he be righte,
peaceable, honest, mete, and conuenient
for him to lyeue withal in wedlok, as it
besemeth and as God hath instituted.

For like as in the minde there are such
vertues as we haue spoken of, so are
there in it also noisome wicked vices, &
detraccions, as vngodlynes, dispisye
of gods worde, mys beleue, ydolatre,
Mawmetre, ignoraunce, churlshnes,
lyge, falshode, yppocrisy, vnrighteous-
nesse, backbiting, mistemperaunce, dy-
kenesse, couetousnesse, vnchastite, vn-
shamefastnes, misnourture, rashnesse,
furious,

For-
warde
wicked
qualites
of the
mynde.

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furious, wantonnesse, pryde, presumption, vaine gloze, chiding, brawling, and vnhandsonnesse. Who so now choseth hym a mate that is tangled with such noysome vyces, seeketh not a spouse for a right peaceable and good honest life, but an hel, a paynfulnesse, and destruction of al expediente and vertuous lyving. Specially ther is litle good to be looked for, wher as is vngodlinesse and

The des despising of gods worde.

pyling of
goddes
worde.

For like as the feare of god draweth the whole gariad of vertues to it, so bringeth vngodlynnes, al vyce, and abominacion: yea, & shutteth vp the way to amēdmēt. For who so wil not heare gods word, refuseth al good infourmacion, & therfore is there no amēdmēt to be hoped for in him. And wher as is no shamefastnesse, there dare the shameles person do euery thing that liketh him. Where lying, boasting, & lyghtenesse is, there can no certaynte be had. there standeth all in doubtie what so euer is spoken and done. Where pryde is, there is also rashnesse, wilfulnesse, presumption, contempte, disdain, murmuring, and obstinate rebellion. And where as such be, ther is nothing but brawling, chidinge, and neuer one good houre.

Unshamefastnes.

Lyinge
Pryde.

Wherefore he that wyll not lacke the right poyntes of mariage and of a com-
modious

of Matrimonye. fol. xlviii.

modious lyfe, let him haue respecte to the riches of the minde, and chuse hym suche a parson, as is endowd of God with such ryches, and not with a noysome or frowarde mynde.

After the riches of the mynde, do the riches of the body folow nexte, as is a bewtiful or wel fauoured body, health, a conuenient age. &c. A bewtiful bodye is such one as is of right fourme, and shape, mete, and of strength to beare children, and to kepe an house euē such a person as thou canst fynde in thyne hert to loue, and to be content withall, &c. Of the bewty of the bodye (where there is els no good qualite beside) saith Salomō, Proverb. xxxi. As for fauoure it is deceitfull and transitory, a bewtye is a vayne thing, but a woman that feareth God is to be commended. And Pro. xi. A fayre woman without discrete maners is lyke a ring of golde in a swynes snowe. Therefore are they all starke fooles, that in chosynge them wifes, loke onely to their bewtie, and regard not the riches of the minde. Afterward doth the same bewtye turne them to dysquyetnesse, to payne, and trouble.

Health also must be consydered in the eleccion lest thou withal that thou hast perishe, and lest thy whole house be poisoned

The ry-
ches of
the bodye.

Bewtie

The christen state.

soned & hurte. Neuertheles I speake here of soze contagious sicknesse, & not of such daily infirmities & smal diseases, that al mē are subdued vnto. But I speake of madnesse, frenesye, the falling sicknes, lamenes, leprosy, frenthe pockes. or such like which euerpe man should greatly abhorre. Notwithstandinge wher marted folkes which now are together be visited wth such diseases the must one suffre wth the other, as they that are in one bodye. As for the due, & conueniente age, we spake of it in the syxte Chapter.

**Riches
of tempo
rall sub
staunce.**

Nobilitye.

To haue y^e goodes of tempozall substaunce is to be bozne of noble parētes, or to cōc of a worshipful stocke, to haue riches, great offices, gaines, or occupynges, & such like. The highest nobilitie, & most worthy of cōmendaciō, is to be noble in vertues, in good woozkes, maners & cōdictiōs. What sodoth cōe also of noble parentes, is y^e more to be reputed. But to be a gētle bozne, & to vse him selfe vngētly, is eue as much as to shame him selfe & his. Ther haue bene fōnd many which came of a low birthe but they garnyshed their kynred so wth vertuous & noble actes, that they and their stock attained to great prosperite. There are many this day that come of famous houses and noble parentes. but they

they leane to much to their birthe: yea,
they are wylful mynded, and thyncke,
p (because of their nobilitie) they maye
do what they list, and that their doinge
becommeth them wel, and yet are they
so noble (that is, they so excell) in all
byce and abhominaciō, that they bring
them selues to dyshonoure, and to con-
tempte, and hatred of al men.

Let every man therfore loke earnestly **Tempo**
to this matter lest any man intendinge **rall goos**
to haue the golde, and catchynge the **des.**
whote coolcs do burne him selfe with-
out recure. For temporal goodes sake,
the matter miscarieth and is in daun-
ger. Ther is sometime great riches, but
with litle honesty is it gathered toge-
ther. And with p same riches, will not
be alwaye prosperite, peace and reste.
Manye truste to their goods, and no-
thinge wil they lerne, therfore also can
they do nothinge but liue depntely, and
with pride excesse, and dyshonestye to
waist it away, that hath bene lōge ga-
thered together. Now whan ther is al-
waye taken from the heape, and no-
thinge laied thereto it waisteth away in
processe of tyme, how greate so euer it
hath bene. Then foloweth pouertye:
yea, an intollerable, and hyppacient po-
uertie. For they p now lash out altoge-
ther haue had no necessite hitherto, but

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were in all welth, therfore after such a
sunne shine, there cometh euer an intolerable
heate, and thenceforth begynne
they to warme them selues at the bare
leaves.

Who so now in his eleccio loketh to
the multitude of goods, and not howe
they were wonne, & whēce they come,
he hath customably such a smoke hat
set vpon his heade, that all the water
of the thamps can not washe away the
soote therof. Good withoute God and
honestye is a dedly poyson, and the bo-
dely deuēl him self. Goodes & riches in
the hād of an vndiscrete & ignorant mā
is as a sharpe knife, & hād of a chyld
that doth no good ther with, but woun-
deth & destroyeth it selfe. Therfore let
euery mā in the eleccio haue more res-
pect to discrecio & knowledge thē to ri-
ches. Howeouer an hād & is occupied,
& winneth & getteth his liuīg godly, &
honestly doth farre excell any riches &
are wōne. A rich mā which hath great
goodes in his hād & yet hath lerned no-
thing with al & nothing can lerne whā
he ones loseth his substance & goodes
he can winne nomore, but cometh im-
mediatly to & flasse and walet. As for
such one as hath applyed hym selfe to
lerninge, he is fytte to some office, he
can, and is able to occuppe and labour
and

Wyn-
nyng &
occupp-
inge.

and though he ones or twice loseth & he
hath yet can he wyne more agayne.

And though no mā with his election
should haue special respecte vnto tem-
poral substance, yet oughte no man to
behaue him selfe vncircumspectly, nei-
ther lightly to regard honest prouisiō.
For like as out of great riches ther fo-
loweth pride, euē so out of pouerty ther
foloweth muche euell. Therefore it is
not vnright that thou in thine electiō
consyder howe thou mayest honestlye
wyne thy bread, wherof thou mayest
lyue wth thy spouse, & what thy spouses
substance, and occupyng is, & how
y^e same may be an helpe to thy cōueny-
ent lypynge. If thou now wilt not re-
garde y^e more excellēt, and better thin-
ges, but haue onely respecte vnto the
goodes, thē mariest thou not the par-
son, but the goodes. Wherof yf ther be
not so muche as thou wouldeste sayne
haue, or if it wait away, thē fare wel
al thy loue which cōmeth thowoe ry-
ches, betw^{ix} or other like small occasi-
ons, & is euē as a fire that is made of
straw or towe, it groeth soone, and is
great, but straight waye it banisheth.
Euē so is y^e loue shortly extincte, which
sprytgeth not of durable occasiōs: yf a
fire be made of whole strōg wod it ge-
ueth a good natural heate, likewise if y^e

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in the election of a spouse hast respecte
vnto the true godly, & honest poyntes,
thē is thy loue of so much the longer co-
tynuaunce.

The effect of the election. And to be short. Let euery one with
his eleccion, haue respecte vnto those
poyntes for the which wedlok was or
deynged of god. Thē whether the partie
(whō thou art minded to chose) be rea-
sonably endewed with all those poyntes
or no. And to the intent that y^e same
may wel be perceaued, let euerye man
haue faithful respecte here to y^e riches
of the mynde, whether the parson be
godly, wise, discrete, true, saythful, ho-
nest, sober, & louig. Itē whether he be
whole & sounde, & not laden wth soze dis-
eases, deformed, fluttre, fylthy, euell
fauoured, & what her estate is, what
power and possibilitie he is of, howe,
where, & wth whō he hath bene brought
vp, wherupō he lyue, & what he occu-
pieth, how fruteful, hād some, housew^{is}
ly, laborious & quicke he is. yf beside
these, thou fyndest othe r great ryches
(bewty & suche like giftes) and comest
godly & honestly by them, thou hast the
more to thanke God for.

Prayer. But specially and before al other thin-
ges, we must faithfully wth feruentnes,
and stedfast belife (without ceassynge)
make oure intercessyon, and prayer
vnto

unto God to whom all hertes are open
and knowen that he wil not suffre vs
to go anyfse, but (as a father) helpe &
gide vs to a right mariage, in þ which
we may liue honestly and prosperously
(euen as we ought) to his honour. For
it is god onely that prouydeth the ma-
riage, that hath the hertes in his hãde,
and that geueth the wil, as it is sayde
in the chapters afoze. But lyke as in
other pointes & matters the ozdinaunce
of God doth not destroy lawefull in-
strumentes: Eue so here in this cause,
þ institution of god denieth not the oz-
dinate eleccion, but in them that feare
god they go both together.

Of this ozdinaunce of god & ordinate
eleccion, we haue a very sayre exam-
ple Gen. xxiij. Where Abraham sent his
seruant in his message, to get his son
Isaac a wyfe in Mesopotamia.
The same seruant begynneth his mat-
ter with prayer, & saith: O lord god of
my master Abraham, send me good spee-
che this daye, & shewe mercy vnto my ma-
ster Abraham. So, I stonde here by the
well of water (for he tarped there with
his seruantes & camels without ci-
tye by a welles side) and þ daughters
of the men of this cite will come out &
drawe water. Now the damsel to whõ
I say, stoupe down with thy picher, &

I notes
ble ensa-
ple of þe
lection, &
erand in
the cause
of matry-
mony.

The Chyrttenstate

let me drinke, yf the say, drynke, and I
will geue thy camels drinke, therby wil
I know, that the is y same, whō thou
hast ordeyned for thy seruauunt Isaac.
Beholde, in this prayer both Abrahā's
seruauunt knowledgē the ordinaunce of
God, and that God only prouideth the
marriage, and yet neuertheles he faileth
to prayer, and vseth that meane. For it
foloweth in y story. And it cāe to passe,
that befoze he had leste speakynge, Re-
becca came forth, & caried a picher vpon
her shulder, and she was a very fayre
daintie and vnblemished virgine, and
came downe to the wel to drawe wa-
ter. The ran the seruauunt vnto her, & as-
ked her drinke, & she sayd: Drynke sy:
And with that toke she downe her piti-
cher and gaue him drinke. And whā he
had dronken, she sayde: I will drawe
water for thy camels also, y they may
drynke. And so she made hast, and pou-
red water oute of her picher into the
troghe, and gaue the camels drinke.
But the man maruailed at her, & mar-
ked her well, and helde his tounge. ac-
cordinge double, he had respect to the riches
of the mynde, and of the body, and per-
ceiued that she was gentle, seruiable,
lowly, geue to labour, quick in her bu-
synes, louing toward straungers, y she
was not mistaught nor nicely brought
up, nor

by, nor a hygh wynded or deyntie beaſt
but honeſt and haſome. How ſhe was
conditioned, could he not know better
then by ſuch tokens. She was yet an vn
touched virgin, and therfore alſo well
nourtourd, and no nyce thyng.

When ſhe cometh to the well, ſhe
maketh no ſoppe, nor bringeth a ſorte
of pong felowes with her, nether ſan
deith ſhe gaſpynge and wddzinge vpon the
ſtraunge man, but quickly, and ſtraight
goeth ſhe her way, & tendeth her owne
buſineſſe. But as ſoone as the olde ho
neſt mā (Abrahams ſeruañt) ſpake vñ
to her, ſhe ſheweth her ſelfe very curte
ous and gentle. Full reuerently calleth
ſhe him, ſay, maſter, or lord, and ſerueth
him quickly, asketh no queſtions of him
and maketh no mo wordes. Theſe are
right vertues, highly to be commēded
in a virgin. Whereouer this dame ſel is
prayed for her bewtie and fairenes of
her body, which was euen as much the
more excellent, as ſhe exceeded in ver
tuous condicions.

Thou wilt ſay, yea, but where are the
other giftes of god & riches of ſpirit, as
the feare of God, true belefe, &c.
I anſwer. The ſaid vertues were not
in her without the feare of god & faith,
Abraham alſo had taken an oth afore,
of the ſame his ſeruañt, after this ma
ner

The Chyssen state
ner. Thou shalt sweare by the lord of
heaven & erth, that vnto my sonne thou
shalt take no wife of the daughters of
the Cananites, among whom I dwel,
but shalt go to my countrey and kinred
and thence bringe him a wife. The Ca
nanites were corrupte and lost in their
fayth and maners, geuen to ydolatry &
abhomynacy, yet were they myghty &
rich. But they in mesopotamia (whēce
Abraham was) feared God, and were
vertuous, notwithstanding they were
not of lyke power and ryches. Neuer
theles, Abraham folowed after y^e feare
of God, and therein leaueth he vs an en
sample, that we all shoulde be gladder
to haue god, then Hammon. And thus
hast thou also y^e in this mariage, there
was great experience of fayth.

When the seruaunt nowe had wth
sylenece consydered the excellent g^{iftes}
in the dāsel, he asketh her furthermoze:
whose daughter art thou? She answe
reth: I am the daughter of Bathuel, &
Nahor is my grandfather. Then Ab
rahams seruaunt toke out a ryng of
golde, and other Jewels, and gaue her
them. For no vncomely thinge is it to
geue honest p^{re}sentes to honeste dam
selles in the waye of honestye, and so
to moue their myndes vnto the honou
re and loue of maryage. Els o^r others
wyse

wylle, and of suspicious persons, ought
honest damels to take none. For it is
no vnttrue prouerbe. She that taketh
the pedlers ware, must be faine to haue
the pedler him selfe also at the last. &c.

Whoeuer the seruaunt thought he
wold proue, how frendly, merciful, har
barous and faithfull the damsell was,
and sayd: Haue ye rowme in youre fa
thers house to lodge in? And she saide
vnto hym: We haue plentie of lytter &
prouender, & rowme ynoughe to lodge
in.

Yet because she woulde not take
muche vpon her, she ranne in, and told
her brother Laban the matter. Who
immediatly made ready a stable, goeth
forth to the well, and bringeth the ser
uaunt into the house, and setteth meate
before him. But the seruaunt sayde: I
wyl not eate, tyl I haue fyrst done my
erande. And so began and tolde, howe
that his master Abraham had one on
ly sonne, how ryche he was, and how he
had sente hym to Mesopotamia to get
his sonne a wyfe.

Then told he how he made his prayer
vnto God, & came to the well, & howe
theyr daughter Rebecca came to the well
also, howe she behaued her selfe, and
what she dyd by the whiche he vnder
stode that God had provided their daugh
ter for his masters son. So that now

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his request was, that they wold geue hi a final answer, whether they could be content to marre theſe doughter to his maſters ſon, or no. Whereupō the damſels father and brother answered. This commeth euē of the lord, therfore wil we not ſay againſt it. &c.

And thus out of the ſtoꝝ we learne, that whan we haue made our faithful prayer vnto God, appointed oure election ordinatly, & vſed the other meanes we muſt do our erande vnto the parentes or tutours of the partye, and howe and after what maner we ought to do it. The damſell alſo is enquired what her will is, ſhe coſenteth, and therewith is the mariage concluded. Thus much I haue ſpoke concernynge the choſing of a conuenient and mete ſpouſe, and of the erande appertaynyng to the ſame.

¶ Yet in this thig alſo muſt I warne euewitheuery reasonable and honeſt perſon to in cōtracbe ware, that in cōtracting of mariage, tinge of they diſſemble not, noꝝ ſet foꝝ the anye mariage, lye, but rather vſe trueth, and tel how euery thyng ſtandeth. Foꝝ they that lie & diſſemble, do afterwarde cauſe much diſpleaſure among the that are diſceaued. Let euery one remembre, how loth he wold be to be diſceaued him ſelf, & that it is comenly ſayde. In matrage ought no man to be begyled.

Euerie

Every man likewise must esteeme the parson to whom he is handfasted none other wyse, then for hys owne spouse, though as yet it be not done in y^e church nor in the strete. for thus is it written Deut. xxi. If a mayde be handfasted to an husband, & then a man finde her, & lye with her, they shal both be caried out of the cite, and stoned vnto death.

The. xvi. Chapter.

Of the weddyng.

Add to the intent that all incon-
ueniences for to come (whiche
might after ward grow, cyther
touchyng the goods or the promyses)
maye cōspicuously be preuented ther
fore after the handfastyng and ma-
kyng of the cōtract, the churche goyng
and weddyng should not be differred
to longe, lest the wicked sowe his vni-
gracious seed in y^e meane season. Like
wise the weddyng (and cohabitation
of the parties) oughte to be begonne
with God, and with the earnest prayer
of the whole church or congregacyon.
But into this disse hath the deuyl put
hys foote, and myngled it with manye
wicked bles & customes. for in some
places ther is such a maner (wel wo-
thy to be rebuked) y^e at y^e handfastyng
there is made a greate feast and su-
perfluous bancket, and even the same
nyght

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might are the two handfasted persons brought & layed together: yea, certayne weekes afore they go to the church.

Whiche is no thing els but a wicked lust, and a plaine euidence that thou little regardest the blessing (even as did Esau) and that in wedlock thou sekest nothyng but carnall desyre.

Marped Christ commaundeth vs, that first be folkes go fore all thinges, and in al thynges, we to the shall seke the kyngdō of God. And for church, & as much as he him selfe did opelye con- fore they ple the first mariage together, & blessed lye toge- both the parties, therfore the congrega ther.

cion thorow the ensample and spalte of God hath ordeyned, that the parties shall openly & befoze all thinges, come to the church, & there declare & cōfirme their mariage in the face of h church, & of gods minstre receiue the blessing, and commit them selues to the comen prayers of the congregacion, & enioye the same. This godly ordinaunce ought euery reasonable christē mā to preferre aboue his owne sonde affection, & not first to seke the bancket and the bed in his mariage, but Gods kingdom, and then first to be wedded and dwel toge- ther in the name of God.

the occa-
sions and
chmodis

For in the saide ordinaunce we muste not onely considze and note the act and example of God, but also those prof-
table

table, and Christen popntes folowing. ter that
 First, with this ordinaunce is it open cometh of
 ly declared in the sight of al the world, this ordi
 that it is god which knitteth þ knot of naunce,
 marriage. For that the minister of the
 churche doth, that doth he in the name,
 & accor dinge to the ensample of God.

Secondly, w this ordinaunce is testi
 mony geuen, that wedlok is honorable
 and pleasaunce vnto God, an holpe
 worke of þ light, and no foule worke of
 darkenelle. For þ parties dare sightlye
 come into the open church (euen in the
 light) wher gods workes, only are prac
 tised. As for the workes of whoredom
 and dishonestye they hyde them selues
 in the darkenelle. It is sene also by the
 goynge to þ church, who kepeth house
 wth God, and honesty in wedlocke &
 who wth the deuel, & shame in whor
 dom. Not only this, but also what they
 be, that amonge Christen people are to
 be suffred together as honest persons.
 And who (as harlottes & vnchristes)
 are to be expelled and dpyuen from a
 sunder.

Thirde, in this ordinaunce is enery
 one warned, faythfully to kepe his pro
 mys, made and geuen to his spouse, be
 fore God and the whole church: for if
 a man haue cause to be a shamed, whā
 he promisseth, ought in þ presence of ho
 nest

The Chriſten ſtate
ueſt people, & kepeth it not: Much more
ought aduocaters to be aſhamed, that
breaketh their promes made befoze
God, and the congregacion.

Fourthly, God wil geue his bleſſing
to thē that contract wedlok in þe feare
of him, and conſyrme it accordyng to
his ordinaunce. Which thing the faith
ful may aſſuredly loke for at his hande
Gene. i.

Fifthly. There is Gods word de clars
red and taught how holy a thing wed
lok is, how married folkes ought to be
haue theſelues. &c. Ther euerie man þe
is married alredye is put in mynde of
his promes, & they þe ſometime liue cruel
in mariage, are called to repentaunce like
as they alſo, that leade an honeſt lyfe,
are confirmed in al goodneſſe.

Sixthly ther is made a general praier
of the whole congregaciō in the name
of Chriſt, for thoſe new married folkes
and for the whole ſtate of matrimony.
Nowe hath the Lord promiſed that
where two or thre are gathered toge
ther in his name, he wil be in þe myn
des among, the therfore is it wel to be
hoped, that he wil be made rather in
ſuch a whole congregaciō, & heare their
praier. All theſe occaſions conſydered.
let not the faithful deſpiſe Gods ordi
nauce, but behaue them ſelues ſo, that
Diligently

of Matrymonye. fol. lvi.

Dylygently, and afore all thynges they
seke the kyngedome of God, & take þ in
hā which is honest profitable & good.

But the deuyl hath crept in here also, Abuse al
and though he can not make the ordy- weddyn-
nauce of goynge to þ church to be vt- ges.
terly comitted & despised, yet is he thus
mighty, and can bringe it to passe, that
the ordinaunce is nothing regarded but
blemished with al maner of lighnes.
In so much that early in the morning
the wedding people beginne to excede
in superfluous eating, drinke & wher
of they spyt vntyll the halfe sermon be
done. And whā they come to the prea-
ching they are halfe drōke, some al to-
gether, therfore regard they nether the
preaching nor papper, but stande ther
only because of y custome. Such folke
also do come vnto the churche with all
maner of pompe and pryde, & gorgeous
nesse of raymente and Jewels. They
come with a greate noyse of basens &
drummes wherwith they trouble the
whole church, hindre them in matters
pertayninge to God. They come into
þ lordes house as it wer into an house
of merchandise to lay forth their wa-
res, and offre to sell them selues vnto
vice and wickednesse. And euē as they
come to the church, so go they from the
hurch againe, light nice, in shamefull
pompe

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pompe, & vaine watonelle. What thinkest thou faithful mā, that such church goynge obteyneth befoze God, verely moze indignacton and displeasure, the fauoure and grace.

Wherefoze let al vertuous and honest people take here monitiō to leaue such abuse: yea, such sinful & vicious church goynge, there as it is yet practysed.

And let them take theyr honest kynsefolkes & neighbours wth them, & in good seasō, soberly, discretely, lowly, as in y^e sight of God, wthout pompe, manerlye, & in comely honest raymēt, wthout pryde, wthhoute drommyng & ppppyng, let them go into the house of the Lord, and there heare y^e Lordes word, make their faithful prayer vnto god, with feruent nesse, and stedfast belefe receaue y^e blessing, & then manerly and with silence to go home agayne.

After y^e goynge to the church, is ther no lesse inconuenience vsed among many multitudes, the in y^e church goynge, for whan they come home from the church the beginneth excesse of eatinge & drynkyng. As for the pooze, they are out of remembraunce. And as much is wasted in one day, as were sufficiente for the two new married folkes halfe a yere to lyue vpon. The dayes of Noe mencioned in the Gospel, and the parable

of Matrimonye. fol, lvi.

ble of the rich mā, and Lazarus, haue
there rowme ynoughe. Let euery man
loke, & with such excesse, he pray not al
so with the rich man in the pyt of hel.

After the bancket and feast, there be- **Syn &**
gynneth a bayne, mad, and vnmanerly **excesse**
fashion. For the bride must be brought **compt-**
into an open dauncynge place. There is **ted at**
there such a runnyng, lepyng, & syn- **weddig**
gynge amonge them, then is ther such
a lpytynge vp, and dyscoueringe of the
damsels clothes and of other womens
apparel, that a man might thyncke, all
these dauncers had cast al shame behide
them, and were become starke madde
and out of their wittes, and that they
were sworne to the deuels daunce. The
muste the poore byrde kepe foote with
al dauncers, and refuse none, how scab-
bed, foule, dronke, rude and shamelesse
so euer he be. Then must the oft tymes
heare and see muche wyckednesse, and
many an vncomely word. And & noyse
& romblyng endured euē tyll supper.
As for supper, loke how much shame-
lesse, and dronke, the euenyng is more
then the moornyng, so muche the more
vice, excesse, and misnourture is vled
at the supper. After supper must they
beginne to pype and daunce again of a
new. And though the yonge personnes
H.i. (beynge

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(beynge wery of þe babyngc, noise and inconueniēce) come ones toward their reste, yet can they haue no quyetnesse. For a man shall fynde vniuanerly and restless people, þe wil first go to theyr chambze doze, and there syngc vicious and naughtye balades, that the deuell maye haue his hole triumphe nowe to the vttermoste.

But here let euery Christen mā consider, what an vniuanerly & froward custome this is, & how vniuaner a thing it is þe such vncleennesse shuld be practised amonge Christen people, whiche ought to be holy. Mariage shuld be an inhibition, and manifest condemnaciō of al inordinate lust, of al excelle, of all wanton and vnchamefast liuing. And yet is the same chaste state begon with superfluite and riote, to the great hurt of the bodyes, soules and goods of the yonge folkes. O is there any man so greatly destitute of vnderstāding, that he perceaueth not this? Why dothe no mā then reforme it? O wil we with violence prouoke and desyre almightie God? Nowe go to, though the myze fall vpon your heades, we can not do

Cōuent:
eme and
honeste
myzthe.

Thou wilt say. What hath God the forbidden honest folkes to make mery together, or to daunce honestlye in all good

good maner? I answer. What so euer
 God doth not inhibite & condempne to
 be synne, may not be called synne by a-
 ny man. As for mirth with honesty, it
 is a grace and gyste of God, and herof
 cometh it that they of olde dyd saye.
 Honest mirth shoulde none forbydde.
 Wherfore though a Christen man vse
 conuenient mirth with nouerture, tē-
 perance and thāksfulnesse, he synneth
 not. For god hath not inhibited man to
 be mery with honesty and in due sea-
 son. This is manifest. Here, xxxi. And
 Salomō saith, Ecclesiastes. iiii. Ther
 is a tyme to wepe, & a tyme to laughe,
 a tyme to mourne, & a tyme to daunce, a
 tyme to embrace, and a tyme to refraine
 from embracyng. In conueniente
 tyme therfore and place, may faithfull
 Christen men haue ordinatly al maner
 of mirth in instrumētes with honesty
 at mariages, or other ioyfull tymes,
 whā god geueth peace, prosperite and
 fayre wether. The abuse, the ryote, &
 excelle (agaīnst the whiche onely, we
 here speake) marreth all, and bringeth
 incōuenience in these, & all other thyng-
 es. And so after greate vntēperate &
 vnmēasurable mirth, there foloweth
 comēly exceding great & perpetual sor-
 rowe. Wherfore let al faithfull christē
 men take here a mēcion, at their wed-

And to The Christen State

dynges to put away al vntemperaunce
and wpyth nurloure & honour to begin
that honozable state, so shal God in-
crease his grace in the, and graunt the
to liue in lōge and honest mirth. O: clis
pf they fall in to trouble, he shal not
leauē them without comfōrte.

The .xvii. Chapter.

Of the first cohabitaciō (or dwellinge
together) and loue of maryed folkes

After that we nowe hyther to
haue brefely spoken of þe elecciō
of a comely spouse, & of the ea-
ronde in the cause of maryage, of the
church goynge also, and of the decla-
rynge and confyrmacion of the partyes
in wedlock: I muste declare, howe
they both may lyue wel and ryghte to-
gether, and faithfull ye kepe & increase
the loue and bewty of mariage.

Daūger And here the first dwelling together
in þe first is most daūgerous of al. For wher fol-
cohabyt- kes neuer came together afore, and the
tacion. one is not yet accustomed wpyth the o-
ther, & wher sometyme also they are of
cōtrary condiciōs and natures amōge
thē selues: There or euer they cā dwel
vnder one rofe. & afore the one lerneth
to knowe the other, muche contentton
happeneth many tymes, and pf þe same
be not pꝛeuented at the begynnynge,
there spryngeth worse thynges therof.

For

For the deuill the enemye of all vni-
crepeth in here also, & labourerh false,
that he may likewise haue his porcion
and that he maye make the married fol-
kes not to agree well the one with the
other. Against whom they that are now
married, must diligently watch & fight,
and geue the deuill no place, but reme-
mber well, what may folowe vnto them
by such to early disorde. And the same
may they lerne by this ensample folo-
wyng. If two boordes at the first be
not well coupled and ioynded the one to
the other, they neuer are fastened right
afterwarde. But if the first couplyng
and ioyning together be good, they can
there afterwarde no violence dyue the
boordes a sunder: yea, the whole boord
doth sooner breake, then the glewyng
of them together.

They therfore that are married, muste
applye ther special diligēce, that their
first cohabitacion and dwelling toge-
ther be louyng & frendly, and not sepa-
rated thoro any spyteful contencion
for so that the whole estate of your mar-
riage prospere & better, & haue & more
tranquillite & rest, as longe as ye lyue.
And though there happen to arise any
cloud of disorde, yet let the, beware
that at the lest there be not to much dis-
pleasure, disdayne & inconuenience. For

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yf at the begynnyng of maryage there
 chaunce such rudenes and vncomly dis-
 corde, then wil it alway be breakynge
 out, euen as it is with great woundes
 and broken legges, which seldome are
 so thowly healed, but sometyme they
 haue payne at the chaunge of þ wether.
 Euen so, if married folkes behaue them
 selues thus vnonestly, þ one toward
 the other at the fyrst, and yf discorde be
 once begonne betwene them, the olde
 cancker wil brede againe, though it be
 sealed after ward. Then come such vn-
 semely wordes as these be: Thus dyd-
 dest thou serue me also afore. It were
 my part to lerne to geue litle credence
 vnto the. &c. And after this maner doth
 that to early discorde, make the whole
 lyfe and the whole state of mariage, bit-
 ter and sower.

Howe Let euery one cōsider this aforehāde
 thei must and refrayne, forbear and suffre. And
 behaue yf all be not after his mynde, lette hym
 them sel- remēbre þ wordes of paul: One beare
 ues at anothers burthē, and so shal ye fulfyl
 the lawe of Christ. Let one suffre with
 theyr be- another. In the meane season let eche
 yng toge one lerne to be acquainted with the na-
 ther. ture & condicions of the other, & to ap-
 plye hym selfe accordyng to the same, in
 as much as they must nedes dwell toge-
 ther, one enioy another, & the one die &
 lyue

liue with the other. Remēbze your sel-
ues well on bothe the sydes, that if ey-
ther of you wyl be so liue minded, and
stande so in his owne conceate, ye shall
neuer haue good nor good dayes toge-
ther. What auarieth you thē your own
noisome conditions? When thou per-
ceauest thy selfe to haue ought in the
which doth displease thy husband, the
best is that thou amēd it. If any thing
then do dysplease the, speake thy minde
and that discretely vnto thy husbāde,
to the intente that he may leaue it. If
sensualite go to worke, it marreth all.
Wpth the first can we not obserue al-
way, and of euery mā, whatsoeuer we
would faine haue. Contrariwise: Cha-
stenyng hath yet her owne dewe tyme
and place. The tyme also, & your dwel-
lyng together shall minister much occa-
sion, so that in processe of tyme, manye
thinges shall be moze tollerable vnto y.
that at the first y thoughtest roughe, &
couldst not suffer. But afore all thyng-
ges, the prayer of fayth vnto god, shall
make most peace & rest, god onely hath
our hertes in his hand, he can bow thē
and alter thē as he wil. Leauē not thou
now thy calling. Whatsoeuer we desire
of God in a true belefe (yf he be not a-
gainst his gloze and our saluacion) he
wyl geue it vs, But this prayer maye

21.10 The Christen state
not ceasse, as Christ teacheth. lu. xlviii,
As for suche as in their owne inordi-
nate lustes not regarding this our in-
struction & warning go on styll, and as
soone as in their first dwellinge toge-
ther they find ought in their spouse, &
is against them, do brawle and crie. Ro-
man, but even the deuyll himselfe sente
thee vnto me. &c. Those men do euill like
as if one had bought a vineyarde, and
shoulde goe into it afore the tyme, to
prune the grapes, which, yf they were
yet harde and sower, that is vnseaso-
nable, and not tyme, he shoulde therfore
plucke vp the vyne, and destroye the
whole yarde. For like as here the tyme
must be considred, so must the one for-
bere the other in their fyrste commynge
together. And though the grapes be
ripe, yet is not yf it were immediatly wine
at the begynning, but fyrst is it muste,
thē sweter, at the laste wyne: Yea, the
yeare and age maketh it in manye pla-
ces the longer the better, and the more
pleasaunt. He that will not now tarpe yf
tyme, but cast out the wyne, because it
is not wine by and by but is must fyrst
and thē sweter wyne that mā must ne-
des lacke wyne at his nede. Euen so if
thou wilt suffre no infirmyte nor bles-
mish yf must take none to be thy spouse
For all men are tempted & euery one
hath

hath his owne special blemish & fault,
ouer and besydes þe weaknes and im-
perfection that we haue of our first fa-
ther Adam. Wherefore let not euery mā
speake & do here whatso euer commeth
into his brayne, but remembze that we
al are men, & that accoꝝding to the olde
prouerbe. In space commeth grace.

And to the intent that euery man in
this enfourmacion & in the state of mar-
riage, maye behaue hym selfe the more folkes
handsomly, and the better, I wyl now owe one
brefely declare, what married folkes (be to another
cause of gods comaundemente) do owe
one to another, namely, ordinate obedi-
ence, & coniugale loue mutual, whiche
is of all loues, þe greatest. For whoso e-
uer doth earnestly pōdze these thynges,
and consydzeth thē well, shal not onely
behaue him selfe ordinatly and louing-
ly at theyꝝ fyrst dwelling together, but
thozowout the whole state of marriage
(as longe as he lyueth) he shal spende
his tyme well in vnitie, quietnesse, &
in al good maner. Touchyng this obe-
dience and loue matrimonial, I wil al-
ledge the very worde of god, to the in-
tent that this instructiō may generally
take the more effecte, & that euery man
(not folowynge here þe same) may know
that he synneth openly agaynst God,
and agaynst his holy ordinaunce.

Paule

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The due Paul. Ephe. v. saith thus. Ye wiues,
 tie & obed- submit your selues vnto your husbands
 dience of des, as vnto the Lord. For the husband
 wyles. is the wyles head, like as Christ also
 is the head of the congregatiō, and sa-
 uiour of his body. Now as the cōgre-
 gation or church is in subiection vnto
 Christ, so let the wyles also be in sub-
 iection to their husbands in al thinges
 first doth paul speake of the obediēce,
 that maried wemē owe to their husbā-
 des. Let the wemē, saith he, be in subiec-
 tion, that is to say, seruible, & obedyēt
 vnto their husbands. And addeth ther-
 to, that they must esteeme this obedyēce
 none other wise, then if it were shewed
 vnto God him selfe. Wherout it folow-
 eth that the said obediēce extēdeth
 not vnto wychednesse and euil, but vnto
 that which is good, honest, & comely.
 In as muche as God delygheeth onely
 in goodnesse and forbyddeth euil euery
 where. It foloweth also, that the dis-
 obediēce which wiues shew vnto their
 husbandes, displeased god no lesse, then
 when he is resysted him selfe.

The hus Secondly Paul doth lykewyse adde
 bande is the occasion, why women oughte to be
 the head in subiection to their husbandes. Euen
 of h wife because the husband is h wyles head
 Which saying he toke out of the third
 chapter of Gene. Where it is wrytten
 thus

thus: And the Lord sayd vnto the woman. Thou shalt depende and wayte vpon thy husbandes becke, hym shalt thou feare, and he shall haue auctorite ouer the. Thus writeth paul him selfe 1. Timothy, ii. I suffer not a woman to teache or preache or to haue dominion ouer her husbande. For Adam was first made & the Eua. And Ada was not de- ceaued, but the womā was disceaued, and brought in the transgression. For as much then as the master ship and ty- kyng of auctorite vpon her, coulde not wel be dyuē out of the woman, ther- fore god to punishe the synne, humbled her, made her fearefull & subdūed her. Suche punishment and ordinance of god ought they to regarde, and wyth a good wyll (accōdyng to the commauns- dement of the Lord) to obey their hus- bandes, lest they fall into gods wra- the and in no further punishment.

But to the intente that the husbande shall not turne his auctorite vnto tira- ny, therefore doth Paule declare after what maner, and how the husbande is the wifes heade. The husbande (saith he) is the wifes head, euē as Christ is the head of the congregacion. Nowe is Christ so the head of the congregacion, that he shewed vnto it the same thing, which the head shewed vnto the body.

How the husband is the head

The

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The heade seeth & heareth for y^e whole body ruleth and gydeth the bodye, and geueth it strength of life. Eue so doeth Christ defend, teache and preserue his congregacion. To be short he is the sauiour, conforzte, eye, hert, wisdom and gyde therof. Therefore must y^e husbandes be heades vnto y^e wiues in like manner, to shew them like kyndnes, and after the same fashion to guide them and rule them with discrecion for their preseruacion, and not with force and wilfulnesse to intreate them.

**How the
wyues
muste o-
bey, & be-
haue the
selues.**

Thirddly, Paul setteth an ensample to the wyues howe they must be obedient & behaue theselues vnto thei^r husbandes, & saith: Like as the church is in subiectiō to Christ, so let y^e wemē be in subiectiō to their husbandes in al thinges. But how is y^e church in subiectiō to y^e lord? She hath respect onely vnto him, & dependeth vpon his word. As for straunge & fremde husbandes, she harke neth not vnto them but kepeth her self pure & cleane (& that continually) vnto him in al faythfulnes loke what christ commaundeth her that receaueth she in to her hert, & doth it. Contrary to christ and without his wil & worde doth she nothinge. For in euery thyng that she goeth aboute, she seketh and enquyeth for Christes word, she loueth christ oulye

ly & aboue al thiges, she is glad & wil-
ling to suffre for chrystes sake, she doth
al for y^e loue of him. Chryst onely is her
confort, ioy & all together wth Chryst
is her thought day & night, she lōgeth
only after chryst for Chrystes sake also
(yf it may serue to his gloze) is she har-
telv wel content to dye, yea she gruerth
ouer her self wholly thereto for chrystes
loue, knowing assuredly, y^e her soule,
her honour, body, lyfe, and all that she
hath is chrystes own. Thus also must
every honest wyf submit her selfe, to
serue her husband with al her power,
and geue her selfe ouer frely & willig-
ly, neuer to forsake him tyll the houre
of death to hold her contente wth her
husbande, to loue him onely, to harken
vnto him, and in al thiges to orde her
selfe after his commaundement. &c.

Now foloweth it in Paule lyke wyse The dew
what y^e husbādes owe to their wyfes ty & loue
and how they ought to loue thē. Ye hus of hus-
bandes (saith he loue your wyfes) as bandes.
Chryst loued the congregaciō, & gaue
him selfe for it to sanctifie it, and hath
cleansed it. &c. The husbādes dewty is
to loue his wife. Now is loue gentle, &
fredly, he is not disdainful, he seeketh
not her own profyt, he is not proude,
he is not puffed vp, he is not hastily pro-
uoked vnto wrathe, he taketh not a
thinge

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**How me
shoulde
loue ther
wyues.**

thig soone to the worst, he is not lothe
some and tedious, but seruēt & serua-
ble, and therfoze (as we sayd afoze) the
husbād is the wiues head, that is, her
defender, teacher, and comforte. It ne-
deth no further declaraciō, for as much
as Paul him selfe sheweth the maner
and fashion of the loue, that is, howe
they ought to loue their wiues, and
saith: Ye me loue your wiues, as christ
loued the cōgregaciō. How did Christ
loue the cōgregaciō? It is writtē: No
man hath greater loue, thē he that re-
sperdeth his lyfe for his frende. Suche
loue hath Christ shewed to his cōgre-
gaciō. For it foloweth in Paul: Christ
gaue hym selfe for it. For what intēt?
Euen to sanctifie it, and to clense it.

This is then the measure of the mu-
tual loue matrimonial, that either par-
tye haue nothing so deare, which he cā
not be content to geue and bestowe vpon
his married spouse, in as muche as it is
required of hym, & if nede be he shal al-
so not spare his own lyfe for his spou-
ses sake. And like as Christ thoughte
no scozne of his church, despised her not
neither forsoke her because of her vni-
clēnesse & sinnes: So shuld no Christē
married mā spurne at his wife, nor set
lyght by her because that sometime she
fayleth or is tempted & goeth wroge:
but

of Matrimonye. fol. lxxiij.

but euen as Chyist noryshed and teacheth his Church, so ought the husband also louyngly to enfourme, and instructe hys wyfe.

But marke and consydre this well, how ho-
we Chyisten married folkes, & Iesus is a thig
Chyist & son of god & the holy & chaste loue was
church, and the holy body of the both, trimony-
are set forth for an ensample or myrrour all is.
to the state of wedlock, and coniugall
loue. A more excellent, a more holy, a
more goodly & purer ensample coulde
not be shewed. Thus trulye muste it
nedes folow, that loue matrimonial is
highly accepted vnto god, as an ordy-
nate, holy and godly loue. Contrary-
wyse it must folow, that vniquietnesse,
hatred and frowardnesse in maryage
dyspleaseth God exceedingly. for an
hgyh loue is it that God requyrez of
married folkes, therfore synne they not
but do well and ryght, whan they, be-
cause of Gods commaundement beare
great frendship and loue, the one to the
other.

It foloweth moreover in Paule: So A man
ought the husbandes to loue their wy- must loue
fes as their owne bodyes. He & loueth his wyfe
his wyfe, loueth hym selfe. for no mā as hys
hath at any time hated his own fleche, owne bo-
but doth norysh and cherish it. for this dy-
cause that a man leaue father and mo-
ther

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ther and kepe him to his wyfe, & they
two shalbe one flesh. Therfore oughte
euery man to loue his owne wyfe, as
hym self. All these are the holy apostles
wordes, which haue this cōsideracion
Wedlock maketh of two persones one.
For they two saith the Lord, are one
flesh. Therfore must the husbāde loue
hys wyfe none otherwise thē his own
body. And as it is a verpe vnnaturall
thing for a man to hate his own fleche
and bloud, euē so is it to be esteemed vn
natural, that one spouse shuld hate the
other. All we cherysh our own bodies,
and nourish them. Reason is it thē that
we cherish our wiues, and do thē good
for they are our owne bodies. And as
ther is great vnitie & mutuall loue a
mōg y partes of mans body. so oughte
there to be also betwene thē t̄ are ma
ried together. Euery mēbre helpeth a
nother, they are so softe & merve toge
ther, there is not one y checketh & by
braideth another, euery one hath hys
place and offyce in the body & doth his
deutie wout grudgyng. Euē so lyke
wyse must it be betwene man & wyfe.
Thus much haue I shortly spokē out
of Paule, touchyng that loue whiche
is dewe to be had in wedlock.

The .xviii. Chapter.

How

How the loue, faithfulness, & dewtye
of married folkes, may be kept, and in-
creased.

HErin now oughte not a married
man to be satisfyed, that he knowe
with what Matrimoniall loue
is, and how he should loue his spouse,
but he must apply him selfe to loue her
in dede, as the Lord hath commaunded
him, and not that onely, but also ende-
uoure hym selfe euermore & more, to
kepe & increace the same loue. For ma-
ny ther be that begyn wel to loue, but
they endure not, & some orde the sel-
ues after such fashion in their living,
that they deserue rather to be hated,
thē loued. Therfore will I now speake
a litle here of how y^e loue faithfulness
& dewtye of married folkes may be kept,
& increased. First, forasmuche as true
loue matrimoniall cometh of God, & is
geue of God vnto man, there are two
special meanes (namely gods worde, &
the prayer of faith) y^e do kepe & increase
it. For if married folkes herbe earnestly
vnto the word of God, & reade it, they
lerne dayly at it, such thinges as aug-
ment conjugall loue. And if they pray
vnto God with a true faith, y^e he will
put away al such thinges as may im-
paine the loue betwene them, and helpe
thē vnto it that may increase the same

The
worde of
God and
prayer.

The Christen state

doubtlesse God shall heare the. Onele
let them geue them selues to continual
prayer, and to the hearig and reading
of Gods word.

One hert
and wyl.

not

One cast
not ano-
ther in
p tethe.

Secodly, forasmuch as wedlok ma-
keth of two persones one, for they two
are one flesh, saith the Lord, therfore
must they be of one hert, wil & mynde,
and none to caste another in the tethe
with his faulte, or to pryde him of his
gyste. If thy wyfe be not altogether
circumspecte and handesome, and God
hath endewed the with wysedom and
actiuyte, then boast not thy self against
thy wyfe, but remembre howe God
hath prouided the for her in mariage,
to the intent that thou shouldest supply
her imperfeccion, and that ye both do-
ynge your best together, might be one
perfecte body. If the wife be rich, and
the husbände poore, then let not the
wife boast her riches against the hus-
bände, but considre, by thow mariage,
her goodes are become her husbändes
also, for mariage is a mutual felow-
ship, and partaking of al thinges. The
body lykewyse is more of value the the
goodes. Seynge then that thy body is
thy husbändes, much more are thy goo-
des his. And thus muste euery one of
iudge in others gystes, & what soeuer
the one spouse hath more excellent the
the

the other, the same thow marriage, is his spouses aswel as his owne.

Thirdly, It dothe greatly increase Service loue, whā p one faithfully serueth the other, whā in thinges concerning marriage, the one hideth no secretes nor priuities from the other, whā of al that euer they obtaine or get, they haue but one comd purse together, p one lockig vp nothyng from the other, whā the one is faithful to the other in eatinge, drinkinge, in al necessitie. Whā the one harkeneth to the other, & whā the one thinketh not scozne of the other, & whā in matters concerninge the rule of the house, the one wil be counsayled and aduised by p other. But much discord cometh of it. whā the one hateth and wil not suffre the, whom the other loueth and cā not forsake, as namely a mā's frende, father, mother, sister, brother, and such other lyke!

Fourthly, let the one lerne euer to be Obsequious, & seruible to the other in ouerall other thinges. And this shall come to passe, yf the one note what thing the other can auaile withal, & what pleaseth him, And so fro henceforth to medle with p one & eschue p other, Some wyes are so croward. p whā they husbands are merry, they are sad. And contrariwise, there be diuers mē, that

The chylsten state

forste desyre to medle with that thing,
which they perceauē that their wyfes
can not away wall. Some nether can
nor wyll beare their infirmities more
nor lesse. Sometyme whan the wyfe
is sadde & disquieted, thē wll þ husbād
haue to muche spozte & pastime of her.
And sometyme yf þ husbād be displea-
sed, thē the wyfe with spiteful wordes
& wanton fashions prouoketh hym to
more anger. Some had rather haue
their back ful of stryppes, then to holde
their tōge & forbeare a litle. But wher
the vnderstandyng of obsequye & o-
bedience is, ther let euery one remēbre
that the other hath the nature of man-
kynde in hym, & is tempted. let the one
lende to the other somewhat in tempta-
cion, forbeare with him, and geue him
the place gētly for a tyme. And though
thy spouse in his displeasure do hap-
pē for to speake an vnkynde oz vngen-
tle word, yet thike that it was not he,
but wyath that spake it.

Humani-
te & gen-
tilnesse.

not

ffyrth, there is no maner of thyng
that more strongly kevyeth and increa-
seth loue matrimonial, then doth curte-
sy, kyndnesse, playnnesse & gēlenesse
in wordes maners, & dedes. But ther
be diuerse married persones, amonge
whom is not founde a good word, but
alway brawling, chiding, & dyscorde.

And

And yet sye they al the world with chary
playntes, what a myserable lyfe they
haue together. And they the selues ne-
uerthles are gylty of their owne mis-
chiefe. Let the leaue theyr churlish fa-
shions & be frendly, all louing one to an-
other, & the shal they come to rest. And
if happely they can not excel in that be-
half, yet let them shew a good mynde
and louinge wyl in theyr wordes, and
deeds, and so shal an honest vertuous
spouse be contented therewith. For eu-
dent it is, that many a mā wolde fayne
be endewed with humanite and gentle-
nelle, & yet by the means of imperfec-
tion, not for any frowarnes, he cannot.
One man also is of an heuier nature
then another.

Sixty. It likewise kepeth and increa-
seth loue matrimonial, whan the par-
ties swel not one against another, and
whan ether openeth to the other their
greife in due time and with discrecion.
For the longer a displeasure or sup-
will rageth in secrete, the worse wilbe
the discorde. The deuyl also sometyme
maketh theyr hertes so hard and stiffe,
that at y last they both become croked
vessels. Therefore (I say) wold I haue
the due tyme obserued, because y there
is some season in the which yf greifes
were shewed, it shuld make greater be-
nefit.

they must
secretlye
kepe no
cuel will
in theyr
minde
but tell
their
greife.

The Chyrtten State

bate. As if thou shouldest tel it thy hus-
band, whan he is out of pacieſce, or mo-
ued. And specialli whoso speaketh to a
drunken man, or talketh with him that
is not at home. Therfore Abigail per-
ceauynge Naball her husbände to be
drunke, would not speake her mind vn-
to hym vntill the mornynge. i. Reg. xxv.
Thus oughte euery one to waiſte his co-
nſent and due tyme.
With discrecion, I ſay, muſt it be done
alſo, for ſome ſhew their grefes ſo vn-
manerly, ſo ſpitefully, and ſo vncurtes-
ouſly, that they make nowe a greater
diſſencion then was afore. And yf the
one of a good ſaptofall meanynge, begin
to ſpeake to the other, the ſame ſhall
not onely take indygnacyon at hym
without patient hearynge oute of his
tale, but alſo begynne to make ſpyteful
rehearſals agayne of a new. Remembre
your ſelues well both of you, for yf ye
ſo continue in diſſenſion, brawlinge &
chiding the one with the other, truly ye
can not haue gods fauoure. For who
ſo wil be forgeue of god, muſt ſoughe
firſt to be at one with his neyghboure,
and alſo to forgeue hym his treſpace
and fault, accordyng to þe wordes of the
lord. Mat. v. vi. xvi. So ſaith paul,
Ephes. iii. Thoughe ye be angrye, yet
ſynne not. Let not the ſunne go downe
vpon

of Matrimony. Fol. xlviii.

vpd your wrath, nether geue place vnto the backbyter. ec. Let all bitternesse, fiercenes and wrath, roaring and cursed speaking, be put away from you. Be curteous one to another, & mercifull, forgeuing one another euē as god for Christes sake hath forgeuen you.

Seuently, Childre begotten in wedd Childre
lok, are a very sure bonde of matrimony: begottē i
matt lone. And therefore the latinites marriage.
call them *pignora*. Nowe is *pignus* as
muche to saye as a pledge, or gage, or
pawne. And the children begotten in
lawful marriage, are as a pledge & fuer
tie, of y^e loue that can not be departed a
sunder, for how canst thou at any time
be deuided from thy married spouse, by
whom thou hast childre: y^e if thou wilt
saye: Take thou one, and I wil take a
nother: yet hathe eyther of you in that
one childe, somthing which pertaineth
to your self. For certayne it is, that the
childe commeth of you both, God also. nota.
byngeth it so to passe. y^e sometyne the
children loke lyke the father sometyne
like y^e mother, somtime they haue y^e co
ndicions & similitudes of you both. And
this God ordeineth, that the loue may
be the greater in marriage, Now when
thou wife doest loue those your childre
as thou thyldest, byngest them wel vp
art diligent in looking vnto them, and
I.iii. canst

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canst take paine with them, then louest thou thy selfe in the childre, and geuest him also an occasion to loue the better then he did, so that with the paine and trauaple that thou hast about the childre, he is pacified. Lyke as it is in dede the dewty of euery married man, not to be vnpatient wth his children, or churlish to his wife, which hath labor and payne ynoughe alreadye wth the children, although her husbände were of a gentle nature, and not doggish.

To bring forth child frutefull of God, do bring forth many children, is y^e children, and haue al they^r dates much blessing great payne, trauaple, labour & v^{er} quietnesse with them, make not thynke (as some do) that they be moze vnhappye and infortunate, theⁿ those are that haue no children at al. They should rather considre, that to be frutefull, is in Gods true eternall worde commended as a blessing of God, and that al such wise and noble mē as feared god, haue ever esteemed it for a singular prosperite, honour and welth. Item, that al holy and famous women of the olde testament dyd mourne, complayne, & were ashamed of they^r vnfrutefulnes.

Childre are we^{re} mens best. Upon a tyme there came a famous woman to Rome, to the noble Cornelia Grache, and shewed her, her treasure.

as

as namely her precious Jewels, ryn-
ges and cherynes of golde, precious sto-
nes, and ornamētes, and required. Cor-
nelia that she should shew her, her ie-
wels also. Then that noble Cornelia
brought forth her children, she wed her
them, and sayd ylo, this is my worthye
and precious treasure, that al my mis-
standeth vnto: yea, the treasure that
only reioyseth me, and is to me dearer
then all the Jewels vpon earth.

Thys dyd an heythene woman:
what shouldest thou then do thou chri-
sten wyfe, whiche oughtest by ryght to
know, that God vseth the to great ho-
noure, whā he causeth the to beare chil-
dren, which after ward may serue him
and the whole contrey, and maye come
to be honest folkes, and a perpetual co-
mendacyon to the. The holy scripture
also sayeth evidently, that a wyfe is in
the worke of God, and serueth hym,
whē she bringeth forth childre, and gi-
beth them wel. Therefore whatsoeuer
she therin doth and suffreth, she muste
gladlye do it, and suffre it for Goddes
sake, and put her trust in God, that he
which putteth her to the paine and la-
boure, can also shew her both comforte
and helpe: yea, she maye not doubt,
but be certayned at gods hande, that
whatsoeuer she saythfully and obedy-

The Chyſten ſtate
obediently ſuffereth, and doth with the
childzen in marriage, it is no leſſe good
worke in the ſyght of God then almes
geuyng, prayer, or mortifying of þ bo-
dy. For that is her crolle which þ lord
hath laied vpon her to beare. Paul ſaith
also, 1. tim. ii. The womā brought tras-
greſſion into the world, but ſhe ſhal re-
couer her honour agayne by bearynge
of childzen, if ſhe continue in the faith,
in godly loue, in the ſanctifyinge, and
in nourtoure. This ſhuld chyiſten wi-
ues remembre in al their crolle, and to
be glad, willing, and of a good courage
herin. And who hath ſhe wedd thee (O
woman) all the grefes, anguiſhes and
troubles, all the paynes and myſeries,
that thoſe wiſes haue which bryng forth
no childzen? It may chaunce, that they
haue more miſerie & paine in another
forte, then thou haſt with thy childzen.
And that happily they haue here reſt &
good dayes, and yet ſynne therein with
pride, deſynneſſe, voluptuouſnes, wa-
tones, ydlenes, nyctenelle, and ſuche in-
temperities, ſo that here vpon erth they
get ſleir honour and worſhip thereof
& muſt haue eternal payne in þ world
to come. This I ſaye againſt froward
and wicked wiues, & not agaynſt thoſe
that wold be glade to take anye payne
& labour ſo that they might haue chil-
dzen

dzen, and do i geue mekele, bert uoude, & honestie.

The women also whiche are married step child-
vnto suche men as haue had children dzen and
by their former wiues, must be earnest- step mo-
ly exhorted, to shew the selfes to those theirs.
motherles childre, no stepmothers frend
ship, but a ryghte motherlye faythfull
kyndnes. Haue compassio, oh, chrystien
woman vpon those yonge innocent or-
phans, which knowe not, nor haue any
confort nor helpe vpon erth saue onely
the. Considre that god the lord hath or-
deyned the (in steade of their own mo-
ther) to be to the a ryghte true mother,
& requireth the to loue them, & to do the
good. Wo vnto the if thou do the poore
motherles children harme. Remembre
that they are thyne owne husbādes na-
tural fleshe & bloud, & that it is an vn-
natural thig to hate the which (on thy
husbandes behalfe) pertayne partly to
thyne owne bodye, & are thyne owne,
thinke vpon y word of truth, to what
mesure ye meate, with the same shal it
be measured to you agayne. What a
great grete would it be to thine hert, if
thou knewest now that thine own chil-
dzen whō thou barest in thy body shuld
(after thy deathe) haue a stepmother,
which would be rough & churle vnto
them. Doubtes those childres mother
that

The Chyilten State
that dead is, had in her deth no les care
for her childzen.

Therefore as thou woldest haue thine
owne childzen increased (yf thou shuldest
now die) so deale thou also wth
thē y^e were hers & thy husbādes toge-
ther. Or els loke verely to haue of god
the same measure that thou hast geue.
Be sure also, that god wil not heare y^e,
whā thou prayest thy Pater noster, for
asmuch as thou wilt not heare y^e poore
orphanes that crye vnto thee, O deare
mother. This I saye, because experie^{nce}
learneth, that (by the reason of stepe
childre) y^e loue matrimonial is not on-
ly minished, but euen bitterly excluded.
Nether gendreth it vntie, whan a man
intending to commende his first wife,
doth it either out of measure, or els first
of all whan he fyndeth faulte in hys
new wife. For such prayse doth she cō-
ster to be made to her dyshonoure and
shame. Namely that her husband in cō-
mending his fyrste wife doth it to her
reproch. I speake not this to y^e intende
that a married man should speake euill
of his honest wyfe which is departed,
but y^e every man which is now married
agayne, may cōmende his former wife
in due season and wth measure. Yea,
and in such a sorte, that his present new
wyfe haue none occasyon to thynke,
that

that it is done to her despayre.

Eighly. The loue matrimonial is Trough
excellently wel kepte, & increaced tho: & saye
to we nouroure, clenynesse, trouth, & muste be
faith, pf they be stedfastly obserued to: kepte.

gether. Let the husbände contente him

not onely with his wyfe, and so ordze him

selfe with wordes, maners and gestu-

res, that the wife may perceaue, that

he holdeth him onely vnto her. Let the

wife kepe no lesse trouth & faith, being

honell & not shameles toward her hus

bā. Againe. let her geue him due be

neuolēce, & be not cōtrary vnto hi, nor

be a wile with him. For such froward

nesse geueth oft great occasiō, & myn

istrech impedimēt to matrimony. *not*

Wherefore let euery one here remēbre p̄ wor

des of Paul. For p̄ auoiding of whore

dō, let euery mā haue his wife. There

hath not p̄ wife power of her own bo

dy, but the husbände. Againe, the hus

bände hath no power of his own body

but the wife, &c. as we said afore in the

tenth Chapter.

Let euery womā also beware of mis

goueraunce, & sluttishnesse in raymēt,

yea, in euery thing, that with vnclen

nesse. We make not her self hated of her

husbā. Likewise must they both be

ware of euery thig p̄ prouoketh to ad

uoutry, or ministrech any vnfaithfull

suspicion

not
Clenys
nesse.

The Chastite State

suspiciō. As it is to be dronke, to haue wantō or pꝛeuꝑ communicacion, to vse euell company and like pastime, to haue folowship with light persons, to resort vnto suspicious places, to stande with suspicious folkes, to were wanton raymiēt, to be euer at light games, to runne to euery daunce, to playe in euery strete, to rary lytle at home, to be lesse content at home then any where, to murmoure, chide, and to fyghte at home. &c.

**Conuer=
sacion.**

An honest wife ought not (behynde her husbandes back) to haunt any euell company, to be backeted, neither to go any where wout her husbādes knowledge & leaue. Much lesse ought she to take vpon her any farre iourney, And yf her husband be gone forth, or be not at home, let her holde her selfe as a widow, and liue quietly, & bringe no man into the house in the meane season, neither runne out. nor bid gesses: to the intent that there grow no euell name nor fame vnto her there thowme, Neither should y one to y other boaste or shewe of suspicious giftes, & presentes. Neither husbād to comēde other wyfes as fore his owne or aboue his owne, Neither is it y wifes part to excede in praising another womā's husbād, lest y one suspect the other. Thy wyfe must take
the

of Matrimony. . . fol. lxxii.
the for fayrest, and thy husbände holde
the best fauoured,

And for as much as gelousye is a spe- gelowsy
cial euel diseate, and a greate noysome
plage in wedlok, therfore married per-
sonnes must put it away, or at pleest
e aseruch as in the lieth, tame it, e sup-
presse it. And namely beware þ wfe,
that thou impute not aduoutrye vnto
thy husband, because he somtime hath
spoken with another woman, or looked
at her. Againe, thou husbände must not
be so sore reþted, as to misintreate, to
blame or to smite thy innocent wife, ne
ther to laye vnto her such thynges as
she neuer thought vpon. Likewise thou
husband maicst not denye thy wfe to
make cōueniēt e honest chere with ho-
nest folkes. For though al olde wfe, e
prudent mē would haue women e ho-
ses kepte in good nurtoure and gover-
naunce, yet may there be to much done
herein, aswel as in other thiges. Ther
is an olde prouerbe also. The bowe
wil breake, if it be to sore bente. Item
nothinge may cōstraine, e is not bozne
vpon. Therefore an honest married man
should forbide his wife, no cōueniēt ho-
nest mēch, but geue her leaue, to the in-
tent that she may after ward be þ more
willynge wth the chyldezen, and in
other trausyle and paynes takinge.

It

The Christen state

Boast: It besemeth no discrete honest hus-
ringe or bād to cōmēde his wife to much before
praisig other men. Collatinus Tarquinus, losse

not

his noble wyfe Lucrecia, thozowe he
in ordinate praisig of her. Yet muche
lesse becōmeth it þ to be shamelesse in
disclosing þ priuities of mariage, as
many filchy persons vse to do. Lyke-
wyse besemeth it no mā to prouoke his
wife in bringing in naughtry persōs,
or in kepig the skil in his house, nether
to cause his wyfe to be yf spokē of. ¶
Menelaus had kept Paris wythout,
he had saued Helena his wife. ¶ Neuer-
theles euery honest wyfe must say the-
fully, & at all times kepe her honestye,
though her wicked husbade geue her
many prouocations. Remēbre alwaye
the sentence of Salomō, Whā a wo-
mā loseth her honestye, the hath the lost
her chiefe treasure, nether hath she a-
ny more, but is cōtempned & despised,
as the myze in the stretes;

Behaue Hereto serueth it also, that the wyfe
our with may not make her selfe to familiar, to
seruaun- frēdly, or to prēvy with her seruaun-
tes.

tes or household folkes, lest they shuld
be holde to talke, to iest, or without re-
uerence to behaue them selues w her
as one seruing mayde would do with
another. Thou wilt say. I can not be
so boldeous nor shew my selfe so terri-
ble.

ble. Now go to, yf thou wilt not be feared in the house as a dame, yet hold the so vnto them, that they may stande in awe of the, & they be not to rase, and to bolde of the, but shew the reuerence, beynge chamefast and wel manered to ward the, as to the mother in y house. Foꝛ thou oughtest with no man to be so familiar, so frēdly, and so homely as wyth thy husbād. Lyke wyse also must men behaue the selues vnto their maidens in the house, & commit al the rule and punishment of the vnto their wyfes and not to medle with the seruauntes agāst the, except the wyfe wold deale vnreasonably and wilfully with their poore seruañtes. Coꝛraꝛy wyse, y wife must not take vpon her the rule oꝛ punishment of the mē seruañtes. Foꝛ here of cometh great vñte. Like as whā the husbād medleth to much with the women seruauntes, and the wife with y mē seruañtes, there riseth great suspicio & discenciō amōg married folkes.

The. xix. Chapter.

Of conuenient carefulnes, and iust keepinge of the house lyke Chꝛistē folke. **I**f thy wyfe be vertuous & trusty, let her be also careful in keepynge & prouydynge foꝛ thy house. Foꝛ such studye and ordinate care genyeth greate loue, & increaseth thy substance. Foꝛ

The Chyristen State

Gen. xxx. Such studie & care is not forbidde. For the godly patriarche Jacob thought it necessary for hym & his wyfe to be industriouse for their household. Paul affirminge also the same. If a mā prouyde not for his own household, he denieth the sayth, and is worse thē an infidel.

Mat. vi. Wherfore al þ Chyrist speketh against carefulnesse, he speaketh it against all inordinate mistrusting & to much couerouse care & sorrow, þ desperatiue, and insaciably tormenteth and vexeth the mynde. Ordinate care expelleth ydle slouthfulnesse, & monieth vs of oure dewty & iust vocatio. Which care only

Pro. xxx. loketh vnto god þ autour & geuer of al to hym, the prayeth to prospere & blesse al that he goyth about. Which prayer of sayth hath her forme & circumstances tending vnto goddes gloze. Two thinges I aske of þ o Lorde. Remoue from me vanitie & lyes, geue me nether pouertie nor riches, onely graunt me a necessary living, lest I be ynge to ful, deny the, sayinge: Who is þ lord? And lest I

Ordy: contrayne thow pouertie, fall to theft
nate care and forswer þ name of my God. This
not ordinate care & studie must be taken, þ
 ye may haue to succoure the neddy, & to
 set forth your childre, & þ poure selues
 want not, & so by your ydle ignaue ye
 be onerouse, and a burde to other good
 men

of Matrimony. Fol. lxxii.

men. Labour to haue wherewith to
lyue in age, if god cal you to it. Who so **Eph. iiii**
hath stolen sayeth Daule, let him now
stele nomore, but labour with his han
des some good occupacion that he may
haue to helpe the nedp. And as for the
that inordinately care and studie to be
riche, & to haue more then is necessary,
they fall into the temptacions, and sna
res of the deuyl, and into manye lustes
(as saith Paul) which drowne men in
perdition and dampnation. sodenly fall
these riche welthy bullokes from their
goodes and goddes, euen their euill
gotten, worse kept, and worst of al be
stowed Hammons.

What so euer is to be done withoute **Luk. xii**
the house that belongeth to the mā, and
the womā to studie for thinges within **not**
to be done, and to be saued or spent co
ueniently whatsoeuer he bringeth in. As
the byrde fleeth to and fro, to bring to
the nest, so becommeth it the man to ap
plye his outward busines. And as the
damme kepeth the nest, hatcheth yeg
ges, and bringeth forth the frute, so let
thē both lerne to do of y vreasonable
fowles or beastes created of god natu
rally to obserue their sodayn properties.

The mā in his gapning and occupa
tion must be tust and faithfull, seruent,
diligent and earnest, makinge al thinge

St. ii.

sub

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gen. xxxi

substancial & sewer & withoute anye deceite. For faithfulness euer abydeth whan vnfaithfulness and craftyness destroy the selues, as ye se in the faithful dealinge of Iacob, and in the couetouse deceit of Labā. The word & promyse of an occupier must be as ferme, and fast as a rocke of stone, faith and trouthe concerneth many mens occupynge, whā vntruste dealing bring them out of credite.

Let not a man medle with vn honest occupacions not necessary for a comon welth, but as Paul commaundeth wyth such as are good and profitable for the cite or countrey without deceite, & euer y man to medle with, and in his owne callenge, nether seekinge other mens lucre, noz enuyinge other mens profyte, but walke ordinatly, & quietly labouringe with their owne handes, auoyding vsurie, but doige to other as thou wouldest be done vnto thine own self. And yf thou (for al thy true & iust dealinge) yet prospere not subiecte to many euell chaunces wherof the world is full, yet be thou contente with goddes wyll, for the pouertye of the rightwise saith Salomō is better then the infinite treasures of y vngodlye, & a pece of bred or a mease of potage with quietnes, is better then a fat oxe with brawlynge

lyuge. Many men haue greate goodes
with much vngulenes & lytle honeste,
for he hath set his soule to pledge, forsa-
ken God, and taken the deuill to helpe
him to lye and to decetue, that he might
be ryche, to leaue hys good to an vn-
knowne heyre. Dauid saith, follow not
hym that doeth euil because thou seest
him prosper in his wyckednes, for he
shal sone be cut downe like grasse, and
like the floure sode awaye. But put
thou thy truste in the lord, and do righte
dwell in the Lorde, and get thy liuyng
wyth trueth & iust dealing. And frete
not, nor be agrened wyth hym þe prof-
pereth in his owne waye, and leadeth
a wycked life. &c. Unto this holy Psal.
let euery Chyristen man attende.

The wyues working place is within
her house, there to ouerse and to set al
thyng in good ordre, & to beware that
nothyng be losse, seldome to go forth,
but whan vrgent causes call her forth

And therfore *Phidias*, that ingenuouse
workeman intendyng to discrybe an
honest saythful housewife, dyd set her
ymage vnder the shell of a snayle, syg-

Phidias.

nifyng that she should euermore beye
her own house. Necessary it is that she
know these comon sentences and lerne
them by hert. Thou must not regarde
what thyng thou wouldest saue haue
the house

Comon
sentences
for þe ke-

The Chyſten ſtate
but what thou caneſt not lack. **Stretch**
out thine arme no further, the thy ſleue
wyl retche. What ſo euer thou needeſt
not, is to deare of a far thyng. **Who ſo**
ſpareth not the peny, ſhall neuer come
by the pound. **Sparing** is a rich purſe
A thyng is ſoner ſpared then gotten.
Spare as though thou neuer ſhuldeſt
dye, and yet as mortal ſpend meſurable
To ſpare þ thou maieſt haue to ſpende
in honeſtye for goddes ſake, and in ne-
ceſſity, is wel done. **Thy ſparig** is but
vayne whē thou art come to þ botome.
Begynne euery thing in beſe ſeaſon.
Whatſoeuer thou maieſt do to nyght,
dyfferre it not tyll to morowe. **That**
whiche thou caneſt do convenientlye
thy ſelfe, committe it not to another. **If**
thou wilt proſpere, then loke to euery
thing thine owne ſelfe, let it not be loſt
that may do any good in time to come.
Spend nomore then thou woteſt howe
to get it, when thyne expenſes and re-
cites be a like, a litle loſſe maye over-
throw the. **Spare** for thyne age. **Take**
paines in thyne yowth. **Bye** ſuch thing
as þ needeſt not to repēt þ thereof, byle
pedlary byngeth beggery. **Traye** thy
ſelfe honeſtlye. **Holde** thy chyldren in
awe, & they ſhall haue the in reuerēce.
Muche ſpendynge and manye gyftes,
make bare celars and emptie chyſtres.

Euell

Such felowship and haine pastime maketh pouertie, & begetteth a sonne called derision, liueth gorgeously & costly in excelsse, & leueth y^e a fare wel, whose name is this. In thyne age go a beggung. Such and many mo godly & wise sentences are found in Salomons proverbes, in y^e preacher, & in Iesus Sirach, which an honest hous wyfe must take hede vnto.

The xx. Chapter.

Chowe married persons shall behaue the selues not onely in workes of mercye, but also in the crosse and aduersite, & with their seruauntes.

If Christen married folkes thoroowe their iust labours and gods blessing obtaine ryches aboue necessitye, then let them remembre Pauls exhortacion, sayinge: Commaunde the ryche man of this world that they be not hie minded, nor trust in transitorie ryches, but in the lpyng God whiche geueth vs all thynges haboundantlye to enioye them. Charge them to do good, and to be ryche in good workes, to geue wyth good will, to distribute layinge by treasure for theym selues agaynst the tyme to come, that they maye laye hande of eternall lyfe. For when the Lorde shall come to Judge the quicke & liue,

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and deade, he shall saye to the mercys
full. Come hyther, ye blessed of my fa-
ther, and take the kyngdome prepared
for you frome the begynnyng of the
world. For when I was hungry ye fed
me, I was thyrstye, and ye gaue me to
drynke. &c.

Geue almoste therfore of thyne owne
substance, and turne not thy face away
from the poore. Shew mercy after thy
power. If thou hast much, geue plenty-
ously. If thou hast little, geue therof af-
ter thy power. For a good treasur shalt
thou lay vp in store for thy self against
the day of trouble: yea, that small sub-
stance wherof a poore man geueth almoste
pleaseth the Lorde muche better, then
when wealthye men geue their little of
their great ryches. Example in Luke.
Remembze the comd prouerbe. That
thou sparest fro geuyng for gods sake
shal the deuill carie another waye.

So sayeth Salomon. Some man ge-
ueth out his goodes, and is the rycher,
but the nrgarde hauinge ynough wyl
depart fro nothyng. And yet is he euer
in pouerty. He that is liberal in geuing
shal euer haue plentie. God increaseth
loue and fauoureth marped folcke, be-
cause they shewe mercy and charite to
the nedde.

And yf God maketh the ryche man
poore

of Matrymony. fol. lxxv.

poore, he doth wel. For he seeth that yf Affliction
 he should haue ryches, he woulde be to teacheth
 proude and forget god, & him selfe also. vs to
 Wyth pouertie therfore and affliction knowe
 wyl he nartoure his childre so to teach God.
 them his wayes, lest in abundaunce
 and welch they run after their owne
 waies and lustes. For tribulacion and Tribula
 aduersite are the fire & salt that purge tion is -
 and pferue vs from synckynge, and fyre and
 do not destroy vs, but they teache vs to salte.
 put our trust in god, and not in our sel
 ues, nor in no creatures, they draw vs
 fro transitory thinges to fasten vs sure
 to God, and because we shoulde not be
 condemned with the worlde, he pluc
 ked vs with his crosse fro the worlde.
 In to the which trauelouse state of i. Cor. xi
 crosse, whan maried couples be cast of
 god, then haue they the most pfect con
 solacions out of scriptures to confor
 te them, and to cause theym to reioyce in
 their afflictions, as are the holy Psal
 mes of Dauid, and also the godly ensa
 ples of the dere beloued saythfull ser
 uauntes of god, as were Job, Abraham,
 Jacob, &c. Item the wordes of Christ. mat. xvi
 Whoso will serue me, let hi daily take
 his crosse vpon him and folowe me.

John also and Paul, are full of com: Job. xvi
 fort in their epistles. Whan any of the Hebre. &
 maried persons be tēpted or troubled xii. xiii.
 with

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with sickness or any other fortune, then should the one comforte the other with these comfortable ensamples, Psalmes and sentences of goddes spirite, full of all consolacion, one suffryng with the other, for so shall the affliction & crosse be the easer bozne, and loue mutuall the more encreased. True loue sheweth her selfe mooste cleerly in trouble and syknes. And if the one grudge at the others sickness, he doth agaynst goddes will. And yf he reioyseth at her, or she at his affliction, it is a token of lytle loue, except his reioyce be in the lord so to conforme him to the similitud of his sonne Christe, that he myghte be lyke in gloze.

How ser-
uauntes
muste be
entrea-
ted. Job.
xxxi.

Paule comaundeth you to do to your seruantes that which is iust and equall, louingly & frendly vsing them, remembryng that your selues haue a master in heauen. Lerne of Job also the same. For your seruantes are of goddes crea-
cyon as well as ye, deare beloued and his chosen childzen also: yea, and your brethren and sisters in Christ. Let the therefore for their labours haue their conuenient foode and wages, be not bitter, harde nor iniurious vnto theym in no wyse. A great offence it is before god, to kepe the labouryng seruauntes wages from him. James sayth vnto such
reche

riche mē. Behold the hyze of the labourers that haue reaped downe your felldes (whiche hyze ye haue kepte backe by fraude) cryeth, and the complaynte of the labourers is entred into y ears of the Lorde of Sabbath.

Ye haue had good dayes vpon earth and liued at your pleasure, and delighted your hertes, but it is onely against the day of your slaughter. So James sayth that the defrauding of mēs wages wyl be at laste a slaughter. Many men vse their seruauntes as slaues, & beastes, & therfore is their exorted seruice vnyprofytable and vnfaithfull to suche cruell masters, more faithfull is the seruyce done of loue then for feare and compulsion.

Agayne the seruauntes must laye asparte all euil cōditiōs, pryde, vnfaithfulness, brawlyng and murmuring, ptekyng and tales tellynge, remembringe Pauls exhortaciō, saying: Ye seruauntes, be obedient vnto your maysters in feare and tremblyng, in synglenes of youre herte, as vnto Chyste not with eye seruyce as men pleasers, but euē as the seruauntes of Chyst, that ye maye do the wyl of God from your heartes with loue. Thinke y ye serue the lord and not men.

The dutie of seruauntes.

The. xxi. Chapter.

Howe

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How we children shoulde be well and
godly brought vp.

Great ioye and quietnes it bring-
geth to the parentes to se their
children godlye and vertuously
broughte vp. And agayne besydes the
sorrowe that euil broughte vp children
bringeth to their parentes, yet shal they
rende a straght rekenynge to god for
their euil bringing vp of the. The we-
me shuld nouryſhe their owne childre
with their owne brestes, or els yf they
may not for weaknes, yet ought they to
seke honest & godly nurses of sober ly-
uing, they with their milke they might
drinke also vertue. And the parentes,
especially the mother must endeuoure
to speake fyrst to the childe perfectlye,
plaine, and distinct wordes, for as they
be fyrst enformed to speake, so they wil
continue, *Caius* and *Tiberius* the sonnes
of *Cornelia Gracchi* were orate and e-
loquent in their speech, for theyr mother
was eloquent of tongue.

*Caius &
Tiberius.*

And euen from their infancie for the
let the parentes teach their childre no
fables nor lyes, nor no vaine nor light
communication, but that onely which is
godly, honest, graue and frutesful, let it
be planted in their newe hertes. They
must teach the first certayne godly sen-
tences, though they yet can not vnder-
stande

of Matrymonye. fol. lxxviii.

Stande them, yet let him commendethem to memozy, and practyse them in speche tyll they may here after the better perceue them, as are these folowinge.

As certainly as thou seest the heauens and the earth, so certainly muste thou know, that there is one inuisible God, one alone for all sufficient, hauing his beyng of him selfe, and all creatures their beyng of hym.

Heauen, and all that was made is of goddes own creacion. God is the most hyght goodnes: Without god there is nothing good. God nedeth no creature to be ioyned with him in his dedes, & councelles, to forgeue, dampne, saue, or helpe. It is he alone that vpholdeth al the world, preserueth it, and geueth euery thyng, the life, and being, which it hath. He is lounge, graciouse, and merciful to them that so beleue and trust vpon hym.

God is true and iust, and holpe in all his workes. God loueth vertue, and hateth syn & vice. It is good that God commaundeth, and euell that he forbiddeth. God punyssheth synne and euell. A mā must loue god aboue al thynges. He may not murmure agaynst god, but be willinge and thankfull in al aduersite to beare it. He must cal onely vpon God, and cōplayne to him onely in all
his

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hys nede. And here must the childzē be taught thus to pray. Our father whiche art in heauē. &c. And to expresse the articles of our faith distinctly, & perfectly. And in processe of time lerne the truly to vnderstande them, and the ten commaundementes also by heart. Then teache the the prouerbes of Salomon, and the booke of the preacher, and suche cōmen sentences as are these. Vertue excelleth al thinges. To lie is the most shamefull vyce of all. Thou shalt hurte no man, but profit euery man. Speake euell of no man. Backbite no curse no man. Al men are brethren. And such lyk godly sentences, let them be planted into yonge hertes. Aboue al thiges shal the parentes godly and honest cōuersacion in the p̄sence of their childzē, teche the more vertue, and goodness, the their wordes. For wordes al though they may do muche, yet shal good ensamples of lyuinge do more to the youth. Let not your childzē be cōuersaunt with euil persons, and light company. let the not heare vicious nor wanton communicacion, nor se no sinful syghtes. The parentes must vse the selues before them as before God, and al honest people. As at the wise Senaturē of Rome expelled Titus Flame mus out of the counsell, onely because that

that in the sighte of his yonge doughter he embraced his wyfe.

Christen folke shoulde remembze the fearful sentences of Christ, sayinge: Whosoeuer geueth occasion of euil to any of these yonge childzen that beleue in me, it wer better for him to be drowned in a myllstone tied about his necke. Thou must diligently beware, least any in thyne house geue any euil ensample. & speake þ, that naught is in their presence. And take hede lest þ receaue any person into thyne house, that may either by word or dede, corrupt thy childzen or seruauntes. Remēbze that euil speche may sone corrupt & destroy that which thou hast bene longe in piating and building. Wanton and euell communication (sayeth Paule) corrupteth good maners. And beginne betimes to plāt vertue in thy childzēs brestes: for late sowingge bringeth a late or neuer an apte haruest. Yōge brānches wil be bowed as þ lystest, but old trees wil sooner bzeake then bow. And whatsoeuer good lyquore is put firste into a new erthē pot, it wil kepe þ set therof euer after, if it stād the rin any season.

And as for the yeres to set the childe to þ scole, first consider the apt Marynesse of wyt therof, for some are apte at fyue yeres, and some not before sixe

Math.
xviii.

The chylsten state
of seven yeares. And what they shalbe
first taught it is tolde before.

And here must ye chuse our discrete,
lerned, & godly masters for your chyl-
dren which shal accordig to their capa-
cities, gently and wysely instruct the,
as is contained in their primers in En-
glish, & dialoges as are ther made for
the, which whē they can reade both pri-
nted & wrytten letters, & can wel compe
that which they haue lerned to memo-
ry, saying it distinctly & perfectly by
hert, the let the lerne to wryte, to cast a
compte, to cifre, adde, subtray. &c. And let
the exercise their penne, & their tongues
in redinge diuerse printed bookes per-
taining to the holy scriptures, & come
to heare the true preachers of goddes
word, and in any wise let the not heare
the papistical preachers, and whē they
come home from any good sermon,
aske the what they haue boorne away,
and exhorte them to marke diligently
another tyme, and to rherse it when
they come home. Let them say the gras-
ces at the tables. Let the prepare the ta-
ble, and serue you there at, clely & ma-
nely. Let the spede al the time in ver-
tuous vses, and neuer be ydle, for the
time of youth is precious, & passeth a-
way swiftly. Be ye circumspect o pa-
rentes, in feding and apparelling your
chyl-

children, let the not be pampered vp to delicatly wth meates and wines, nor yet arayed to sumptuously & proudly. Daniel was as wel liking, & as pure of complexion with a meale of pottage euery day, & a draft of water, as were they that were fed euery daye of the kinges table. Excesse of meates & drunkenes in youth and gorgeous apparell, is the doze vnto glotony, drunkenness, & lechery, & the waye to pryde & all manner of vice, neuer to be plucked fro the in age. For the which enormities, & vices their parentes & vpbryngers shall geue a straight rekening vnto god let not thy youth rine out of the dozes neither by day nor night wout thy licēce, & take a rekeninge of their behauour in thine absence. Suffre them not to come into any lyght wanton company.

He that ye correcte the dewly & discretely for their faultes so that they stande in great feare and awe of you, and yf wordes will not reclame the, then take the rodde or weapō of correctiō discretely vsed. For the rod of correctiō misnistreth wysedō, but the childe suffred to do what he listeth is the confusiō of his mother. And who so spareth y rod prouer. hateth the childe. but he that loueth hym xxix. and nourtureth hym in tyme, y childes hert xiii. xxii. is full of foliynes but the rod of correctiō and xxiii.

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cis dytueith it forthe, better it is þ child-
dren wepe the olde men. Se that they
pyke nor, stele not, nor vse no vnlawful
games, be not to roughe nor to hastye
to the, but so order your selues to them
that they may both loue and feare you.

The xxii. Chapter.

Children where vnto they be apte, let
them lerne that science or handy craft.

Onsidre wel wher vnto thy child
is naturally enclined. And vnto
that occypacion let hym be put,
manye men now a dayes albeie
they se their children apte vnto letters
& good lernig hauig substance inough
to fynde them ther at, yet wyl they not
suffer them to contynue there at, be-
cause the selues canot fauour it. or els
they se no aduantage worldly to folow
but great trouble & persecution, which
worldly me in thus doinge declare the
selues vngodly, destroyers both of the
selues, their children, and of all comon
welthes and congregacions.

why me
now set
not their
children
to scole.

For what publique welth, towne cy-
te or parish can be wel gouerned, with-
out the pynce, ruler, priest, or byshop,
be lerned in goddes lawe prophetes &
in his gospel? What is the cause of all
this dissensio, cruel persecutio, tyrans-
nye, cruel lawes, making vniust actes,
false religion, wicked ordinares, & vni-
godlye

of Matrymonye. fol. lxxxii.
godly decrees and instruccion: but one
ly the blind ignorance of vnlearned rus-
lers: which mesure al thig after their
owne sonde fleschly affectes & reaso be-
sydes al scriptures: & wold haue their
owne carnal willes to stand in þe stede,
yea: rather to be aboue god, & his lawes.
In tymes past, whē mē saw so ma-
ny spiritual promociōs vnto rich bys-
shopps, benefites, deanries, abbas-
dies, Priories, chaunceler ship, &c. thē
they did set fast their childrē to scole, to
make thē poppsh p̄iestes, ydely to liue
by other mē's sweates. But now they
se how laborouse, & perrellouse, an of-
fice it is to p̄ach, and to teach goddes
word purely, frely, & faythfullye, and
how vnthāksful an office it is to rule co-
monalties after iustice, & equitie, and
what an heuy intollerable labour it is
to minister iustyce, and iudgemēt after
goddes word, loking for no aduātage,
but to be a comon seruaūt for the comō
welth, sustainīg such intollerable bur-
dens, labours, & perels, as þe office dew-
ly ministred asketh, no mā is glade to
haue his child lerned to such vnprofita-
ble, & laborious endes. It was once an
holy sacrifice to god for a mā to dedy-
cate his daughter or son vnto frāces,
Clare, benet, Tho. Austē, Mari. &c. yd-
ly to liue in al filthines, whā ryches,

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tes, and worldly vaine worſhip, & pꝛiuate pꝛofite folowed, oꝛ rather when thy gredely aſpired & folowed it. But now whē the cōmon labour, godlines, and the publique pꝛofite of all cōmon wealthes, and congregacions depende vpon it, no man regardeth neither good lerning noꝛ vertue, ſo farre of are they now to ſet their childꝛē to godlye ſcoles. Whē youth was nothyng apte to good letters, & whē ther was no good lerning noꝛ no good techers, then well was he that myghte ſet hys chyld to ſcole. But now whē youth was neuer ſo apte to good lernig as it is this day, lerning and good letters neuer ſo plesſeouſly floꝛiſhing, reſtored & redacte in to ſuch a compendioſe clere bꝛiefneſſe neuer ſo good diligent and lerned maſtets, neuer of ſo plentie of ſo good, and playne bookes pꝛinted, neuer ſo good chepe, the holy goſt as it wer into mēnes mouthes mercifully offering hys giſtes, and yet wyll there no man open his mouth, his eyes to ſe ſo clere light, noꝛ his eares to heare ſo pure, manifeſt and hoſome doctrine, euē the word of their own ſaluacion. Foꝛ our vnthankfulneſſe therfoꝛe, al thoſe infinite heavenly benefytes ſhal be taken frō vs, & geuen to ſome other nacion, as to the Turkes, & Jewes which ſhal thanke
fuller

of Matrimony. Fol. lxxxiii.
fuller then we receyue them. And we
shall haue the popish priestes with all
pappery haltered and captiued vnder
hardnecked Pharaos, in myre and claye
neuer to be deliuered out of that yronel
seruitude of his intolerable bondage.

But now therfore, o ye chzisten paren
tes, seyng that your youth is now by
the fauoure of God, endewd wyth so
good wyttes, and enclyned vnto good
letters, let not the graces and gifies of
God be offered you i hayne, but exercise
them in good autozs bothe Greke and
Latine, and noble histories, in Logike,
Rethorike, and in the tonges, let them
reade the holy Bible, and commende it
to memozy, and so shall they in tyme to
come be profytable vnto y^e com^{on} welth
wherunto they be bozne.

And such as are apt to handy occupa
cyons let them be sette to them whiche
be most profytable and necessary for a
comon wealth, as for payntyng & scul
tyng with such lyke they are more cu
rious thē necessary. And consider that
all iuste and true occupations iustly ex
ercysed and vsed, Goddes blessing ma
keth thē to prospere, and the true doers
and labourers to theyr callynge bys
blessyng make them ryche. Every man
to put his childe to that master whiche
is most excellent and conynge in that

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tes, and worldly vaine worshipping, & p̄t̄e
uate profite folowed, or rather when
thy greedely aspired & folowed it. But
now whē the cōmon labour, godlines,
and the publique profite of all cōmon
wealthes, and congregacions depende
vpon it, no man regardeth neither good
lerning nor vertue, so farre of are they
now to set their childzē to godlye sco-
les. Whē youth was nothynge apte to
good letters, & whē ther was no good
lerning nor no good techers, then well
was he that myghte set hys chyldē to
scole. But now whē youth was neuer
so apte to good lernig as it is this day,
lerning and good letters neuer so plē-
teously flourishing, restored & redacte in
to such a compendious clere bryefnesse
neuer so good diligent and lerned ma-
sters, neuer of so plentie of so good, and
playne bookes p̄nted, neuer so good
chepe, the holy gost as it wer into mē-
nes mouthes mercifully offering hys
giftes, and yet wyll there no man open
his mouth, his eyes to se so clere light,
nor his eares to heare so pure, manifest
and holsome doctrine, euē the word of
their own saluacion. For our vnthā-
fulnessse therfore, al those infinite hea-
uenly benefytes shal be taken frō vs, &
geuen to some other nacion, as to the
Turkes, & Jewes which shal thanke
fuller

of Matrimony. Fol. lxxxiii.
fuller then we receyue them. And we
shall haue the popish priestes with all
pappery haltered and captiued vnder
hardnecked Pharaon, in myze and claye
neuer to be deliuered out of that pzonel
seruitude of his intolerable bondage.

But now therfore, o ye chzisten paren
tes, seyng that your youth is now by
the fauoure of God, endewd wpth so
good wyttes, and enclpned vnto good
letters, let not the graces and giftes of
God be offred you i hayne, but exercise
them in good autozs bothe Greeke and
Latine, and noble historics, in Logike,
Rethorike, and in the tonges, let them
reade the holy Bible, and commende it
to memozy, and so shall they in tyme to
come be profytable vnto þe comyn welth
wherunto they be bozne.

And such as are apt to handy occupa
cyons let them be sette to them whiche
be most profytable and necessarye for a
comon wealth, as for payntyng & here
upng with such lyke they are more cu
rious the necessarye. And consider that
all iuste and true occupations iustly ex
ercysed and vsed, Goddes blessing mas
keth the to prospere, and the true doers
and labourers to theyr callynge hys
blessyng make them ryche. Every man
to put his childe to that master whiche
is most excellent and conynge in that

The Chyrtten state
craft, it is no nede to monish noz to ex-
hozte your chyl dren to be trew, of fewe
wor des faythfull in dedes and promp-
ses, diligēt and seruible to euery mā,
obediēt to their masters, clenly, quick,
handsome and willing to do their com-
maundementes.

**Trauaile
lunge a-
monge
strangers**

Now whē thou hast perfittely lerned
thy craft, it shalbe profitable for the to
trauaile into straunge cuntryes, to se
the workynge and handlyng ther of a-
monge other nacjons, whereby eyther
thy selfe mayest learne both a perspyer
practise and also moze experiēce, or els
they of the, may lerne of same into thine
owne profyt. And in so trauailling hold
thy selfe modest, still and sobre, med-
lunge not beyonde thine owne facultee
Be gentle, frendlye, faythfull and cour-
teous to them, confor ming thy selfe vn-
to theyr honest fashjons and godly ma-
ners. Beware of euyl compagne and
dyonkenes, beware of lyght and wani-
ton women, lerne no vyce noz euyl ma-
ners of thē, but onely vertue and such
occupacions as are profitable, lunge
home connyng and vertue and no sinne
noz euil maners of whiche thou shalt
se to muche, and to lytle of that good
is. Cutte clothes, and pagged, and al to
hacked hosen, dyffigure and defourme
honeste personnes, and declare lyghte
men

of Matrimony. Fol. lxxxiii.
men and wantones in the hert.

But befoze al these experience seking,
se that thou proudest thy chylzen hos-
nest mates (yf they despye it) & let them
rather liue together at home, and not
one to departe any long tyme from the
other, for trauayling into straunge co-
treys, byng some yonge curll disposed
persons into great inconueniēces and
naughty liuinge, as it was wont to be
sayde of the Rome runners neuer to be
good after.

The. xlii. Chapter.

Let not your yonge daughters be to
proudly and costly apparelled, but
modestly and honestly, for this goz-
grous apparell is not els but a myn-
drelspe, pryncge by a daunce vnto all
lecherie. Remembze that Peter saith.
That the apparel of wemē may not be
outwarde in brydded outlayed heere,
which is an whorish fashio, nor in han-
ging on of gold, or puttyng on of a cost-
lye gorgeous flaringe clothes. &c. The
outward light apparel declareth a cor-
rupt, proude & sinful inward hert. Let
shamefastnes, chastite, modesty, meke-
nes, few wordes, sadnes & sobyete, be
the yong womans apparell to set forth
her bewty. For after this maner in the
olde tyme, saith Peter, were holly yong
wemē decked of their matrones, & wer

Yonge
wemens
apparel.

1. Pe. iii.

L. liii.

obedye

The Chyſtten ſtate

obediēt to their huſbādes. As was Sa-
ra vnto Abrahā, calling hi lord, whose
doughters ye are as lōg as ye do wel.
Let the examples of Rebecca and Ra-
chel be at your eyes, which godly and
fayre women deyring and ſeking the
loue of their huſbandes were glad to
please the. Lerne also of Paul how to
tye your selues. Beware ye would not
your pouttie & proude herte wyth to
precyouse and sumtuons apparell, yf
ye will go forth in your proude aray,
so neglecte you the doctrine of god and
procure your selues dampnacion.

But yf ye say ye decke your selues to
be the more clenye, & so to please your
huſbādes, I tel you againe, that there
is a meane & measure in euery thyng, &
according to euery ſtate & degre there
is a comely apparel, which comlines &
measure no honest huſbande nor honest
wiſe wil be glad to transgreſſe and ex-
ceade. Such exceſſe and pryde may pro-
cure the diſhoneſtye, and harme to the
huſbande.

whether geit we men may go so re- chely ap- pareled, As for gentle women & ſuch as are of
noble birth, whether they may exceade
in light & wāron apparel, or in appa-
rell to coſtly: I wil firſt aſke the whe-
ther they be chyiſten & faythful women
or vnſaythfull. Yf they be vnbeleuers,
then let the walke as they liſt, & ſo more

gorgeous tenderlinges they be, the better Mal they please theyr head y deuill. And seynge they haue wanton proude spirites, they must nedes haue like garments to declare what they be within in hert & mynd, with these wemē I will not wrestle. But yf they be christē faythful wemē, they maye knowe that the holye Apostle Peter & Paule haue witten theyr exhortacions for sober apparel, vnto them whiche haue such ryche iewels, stones, gold and siluer, and not to poze women that haue them not. Seyng then that the worde of God is principally spoken to you that be gentle women of noble parentale (whiche haue these riches & iewels, to lay them awaye with all youre pompe & pryde) and wilbe taken for christen folkes, the folow you the exhortacions of the ministers of Iesu Christ.

Moreover ye shuld remembre what is the very nobilitie, and what maketh gentle mē and wemē, that it is not apparel, but mekenes, gentle behaviour, discrete conuersacion, prudence, wisdō, lerninge and vertue. And they that in Christ Iesu are baptyfed, are baptyfed into one body of Christe, where we are al one & no differēce betwixt noble nor bloude, poore nor riche. Galat. iii. And therfore in this respect ther is no

The Chyristen state

boast to be made of bloude, but remembre
her noble quene Hester, which said.
Thou knowest my state, O Lorde, and
that hath the signe of preeminence and
worship which I beare vpon my head,
what time I must go forth to be sene, &
that I abhorre it as an vncleane cloth,
and y^e I weare it not whā I am quiet
alone by my selfe. God therefore hathe
geue you ryches to distribute them to
the poore, and not to maintayne youre
pyrdtherwith. So were se wels bestow
wed even amonge the Hethen, for at
Rome was a lawe called *Lex oppla*,
wherby all pompe & excesse of raiment
was forbydde al honest women, & they
were commaunded y^e none how myghty
or riche so ever they were (shoulde not
weare aboue an vncc of gold vpon their
bodres.)

Cypriane saith that women all be it
they be ryche, yet therefore oughte they
not to vse the more pompe & pyrde, but
to knowe those onely to be rich whiche
are earnest in godly workes & helpinge
the poore. A shamefull and blasphemous
thing it is to weare syluer, gold,
beluettes and sylkes, and to suffer the
poore to want clothes and fode: Yea, she
that proudly decketh her self, destroyeth
her owne soule, & geueth other folkes
occasion of destruction. For she seeth
reth

reth by euill affections & lustes in the
that behold her: yea, such one is poison
and swerd to them y^e see her. Neither
maye suche gorgeous flarynge proude
wemen be iudged godly nor honell. And
therfore said Paul. That euery womā *i. cor. xi.*
cōmunge into the church to praye or to
heare the word preached, must be honest
ly couered, & especyally her head, for if
she come in bare headed, or the wig any
parte of her heare (as some laye it out,
and many haue borrowed heare) she dis
honest her heade which is her husband:
let them therfore be decked and coue
red with comely beales, for the angels
which are y^e ministers and messāgers
of God. And what madnes were it to
come into the church vnder a pretēce of *Mal. ii.*
humblenes to praye to God for grace,
wherby such proude fashions thou pro
uokest his heuēly wrath vpon thee. It
were better for such people to be thrust
into a sacke, wth a mylstone hanged
aboute they^r neckes (as Christ saith)
drowned, then thus to offende anye
one, of the leaste in the congregacy
on.

What thame God threateneth vnto
such proude persones, ye may read
Esay. lvi. saying: That for their charyes
of golde they shall haue halters of
hempe, and setters & colers of yron, for
they^r

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they muste & consider, they shall haue syncke for their brydzed heere, every man shall se them balde, and for their stomachers of gold they shall wear sacke, which all is a miserable destruction of Israel and Juda by the Assyrians and Babilonites came iustely to passe in the daies of these kinges, Ionchaz, Ioachim, and Zedechias.

xxii. cha
liii. li. re
ga. ec.

Wherfore let every honest woman, accordinge to her state and abillite, be comely, clenely, and honestly apparelled, auoyding all stuttyshnes and vnclennes, and so teche their children, and refrayne from al excesse and superfluite, that God maye be praysed and no man offended at your apparell, rather garnished with vertue and outward honestye, then with pryde whiche procureth you enuy, and it will in conclusion haue a shamefull fall.

The. xxiii. Chapter.

How daughters and maidens must be kepte.

Now to returne to young daughters how they should be instructed in prayer and knowledge of the Christen religion accordinge as it is set forth in dialogues and instructions of the Christians, yet shall they not be too busy in teaching and reasoning openly, but there to vse silence and

and to learne at home, openly to heare
and at home let them reason and teche
eche other. Neither would I haue the
euer shut vp, as it were in a Cage, ne-
uer to speake nor to come forth, but
sometymes to see the good fashions, &
honest behaviours of other, for to kepe
them euer in me we is ynoughe cyther
to make them starke fooles, or els to
make them naughtes, when they shal
ones come abroad into companye. As
for this thing, every dyscrete parente
shal know by the foresaid rules, howe
to order them, to auoyde all wantones,
and nyccens in wordes, lectures, and
deades, to eschewe al vn honest games
and pastymes, to auoyde all vn honest
loues, and occasyons of the same, as
vn honest daunsynge, wanton communica-
cion, company wth rybaldes, and
fylthy speakers. Teache the to auer-
te their sight and senses from al such
inconueniences. let them auoyde ydle-
nes, be occupped cyther doyng some
profytable thinge for your familie, or
els redyng some godly booke, let them
not reade bookes of fables of fonde and
lyght loue, but call vpon God to haue
pure hertes and chast, that they might
cleue onely to their spouse Christ, vnto
hym married by faythe. which is the
most purest wedlock of vs al, pure vir-
gines,

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gyues, beyng both marped and vnma-
rped. Euell woordes saith Dauid, cor-
rupt good maners, vncleannes & coue-
teousnes, let them not ones be named a-
monge you, nor no folysh ribaldrye tal-
kyng, nor lyght iellyng, whiche are
not comely, but be occupped in pray-
ers and thankes geuyng. Bokes of Ro-
byn hode, Beues of Hampton, Troy-
lus, and such like fables do but kindle
in lpers lyke lyes, and wanton loue,
which ought not in yowthe wyth theyr
fyrst spetle to be dronken in, lest they
euer remayne in them. If ye delyghte
to syng songs, ye haue the psalmes
and many godly songs, and bokes in
Englysh right fruteful & swete. Take
the new testamente in youre handes,
and studie it delygently, & lerne youre
profession in Baptyme to mortyfy-
your flesh, and to be renewed in y spirit-
rite, lerne y vse of the Lordes supper
to remember hys death, and to geue
hym perpetual thankes for thy redemp-
cion. Mothers muste also teache theyr
daughters to worke, to loue their hus-
bandes and children, And let them lay
their handes to spynne, sewe, weaue.
Lerne them to
worke. ac. For the noblest women, both among
the Heathen Romans, and Grekes,
and Hebrewes, had greate commendas-
cyons for theyr huswifely wo, kyng
with

of Matrimonye. fol. lxxxviii.
wyth their handes, as ye may reade of
Salomon, saying: He that fyndeth an
honest saythfull woman, she is more
worth then precious perles. The herte
of her husbände maye sauely truste to
her. All y dayes of her life wil she seke
hys profyte. She occuppeth woll and
flaxe & labourerth gladly with her han
des. She is lyke a marchantes shippe
&c. It is expedient that a mā handfast
not his daughter before he hath good
experience of her huswifrye, and go
uerninge of an house. For it becometh
her better to haue a payer of roughe &
harde handes, then to be fayer & softe,
glisteringe with ringes or couered con
tinuallly with smoth gloues. And let
the parentes beware that they brynge
thē not by tenderly, wātonly, and dilis
catly, or to nyce. And at due tyme
let them be prouyded for, so that they
may gouerne their owne houses with
their owne husbandes.

The. xxv. Chapter.

Of dyuorice.

Ere shoulde I also saye some
what concernynge dyuorice, be
cause it lyeth vnder the tytle of
wedlocke (and is permitted for
the welth and health of men) yf other
Christē lerned persons had not wrytē
sufficiently therof afore, Agayne, the
matter

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matter of dyuorice belongeth rather to
the office of iudges, the to such priuate
persones as I here wyte vnto. Yet
for þ opening of the cause I wyl make
this short declaracion.

Diuorice.
Eras. in
his An-
notaciōs
vpon the
first Co-
rint. vii.

First, that is called a Juste dyuorice,
when as nerher partie may take the o-
ther againe, so is it in the libertie of the
faultlesse partye to mary another. And
therfore did Christ tel the Jewes that
they dyuorice, whiche was for euery
light cause they listet (their own hard-
nes so requyringe) was no true or iust
diuorice, but a permyssion for theyr
own hardneckednes, vnto the whiche
fayned diuorice, Paul hauing respecte
sayd constantly to them that so lighte-
ly when they lyst ed would haue a bill
of diuorcement. To the marred, not I,
but the Lorde commaundeith, that the
wyfe be not dyuorced from her man,
but yf she be, for any lyght cause by as-
nye suche yewyth permyssion for their
hardneckednes sake (for such fashions
become not you which are Christened)
yet let her abyde vnmarrēd, or els be
reconcyled to her husbāde. And lyke
wyse of the man.

Diuorice
mēt is a
medicine
Diuorice is permytted of God, for
the welth and medicine of man, and for
amendment in wedlok. But lyke as al
maner of medicynes (and specialle
some

Of Marriage. fol. lxxxix.

As they that go nighest death, as to cut
of hole mēbers. &c.)are very terryble.

So is diuorçe in dede a medicine, but
a perelous and pyteful. Now there be
founde surgeons that haue good for-
tune and grace of God in cuttyng of
whole members, yet let euery one of
vs beware, that he nede no such medi-
cine. Euen so muste all marryed folkes
most diligentlȝe eschue all occasyons
of dyuorçe, and knowe that they muste
proue a painful medicine yf they wyl
haue diuorçe to be their conforȝe.

Secondly, No man ought to thinke,
that it is lawfull for hym to put away
hys wyfe for euery cause he lysteth.

For whan the Pharises asked oure
Lord, yf a man might put away hys
wyfe for euery cause he listeth. He an-
swered. No, and sayd: Who so putteth
away his wyfe, except for the cause of
fornication & marryeth another, brea-
keth wedlock. &c. Likewise saith he al-
so. Math. v. And so sayeth Paul vnto
the marryed, commaunde not I but the
Lord that y wife seporate not her selfe
from the man. But yf she separate her
selfe that she take none other, or els be
recoyled to her husbāde. Lke wyse
must y husbāde do toward y wife. Ther-
fore is it a vaine opin'ion to thinke (as
some do) that they must straight waye

M. i.

be.

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be diuorced when the husbāde cannot agree with hys wyfe, for anye matter partaynyng to the house, and so forth for al maner of occasiōs ther list. They should rather loke to be at one agayne. And yf the one be runne from the other to come agayne together shortly.

Roman Thirdly though they be perswaded may dy- to haue lausful occasiōs of diuorcemēt, uorce yet maye they not be iudges in theyr
him selfe owne causes, nor take oughte here in hande by theyr owne auctorite, but let their matter come before their ordinate Judge. For no law permitteyth y here to do after thine owne pleasure, what thou thinkest best.

Judges Fourthly, the iudges also may not se-
maye parate married folkes immediatly, & in
make di- al the haste, but attempte all maner of
uorce. reconcyliacon, and differ the dyuorce whyle there is hope of amendemēt and vnyte. Agayne, weye the matter wth dyscrecion, and graunte of iudgemēt & pōndre this well y where as are right occasiōs of diuorce, they ought to laye no snare vnto y innocēt, neither to persmytte the vycious person to haue hys wilful purpose.

Fifthly, what the righte occasyon of diuorce is, hath Christ mētioned in the gospel, & named whoredom or aduou-
trie. With the which no doute he hath
not

Not excepted lyke and greater occasiōs
but vnderstode and comprehended the
therein. For the holy Apostle also bid
leauē infidēite as an occasiō of diuorice
i. Cor. vii. Manifest it is also, y^e wed-
lok was partly instituted for y^e esche-
winge of aduourte. Wherefore when
the gyltie partie is dyuorced, y^e vngyl-
tie is at lybertie to mary againe, yf he
or she can not liue soole, accordeinge to
Paul. If thou canst not be chaste mary,
for better it is to marie, then to burne
in concupiscence.

Moreover y^e faithfull and vertuous
Emperours, as holy Constantine, Theo-
dosius, Valentynus, Anastasius, & Iustini-
an, decreed other thinges also to be law-
full occasiōs of dyuorice, as murther,
paysonyng and such like, as it is eui-
dēt in Cod. lib. v. Tit. xvij. de repudiis. &c.
Euery reasonable man then consydre
that God dyd ordeyne wedlok for y^e ho-
nestie and welth of mā, and not for hys
Wame & destrucciō. They therfore that
in no case wyl helpe the oppressed per-
sone, nor in any wise permitte diuorice
to be made, do euē as y^e pharises which
by reason of the cōmaundemēt of y^e sab-
both after the letter, suffered men to be
destroyed and to perishe.

Strictly. The papistes haue forbyd-
den the innocent and vngyltie partie to
M. ii. marie

The vngyltie
may mar-
ry after
y^e diuorice

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marry after the diuorice made. Which
yet was nothing els but euen violent-
ly to cast a snare aboute poore peoples
neckes, and to drawe them vnto vice &
spynne. For the dyuorced coulde not re-
frayne, and marry they wer not permit-
ted, therfore with violēce wer they for-
ced vnto whozdom. But Paul sayeth
other wise. Better is it to marry then to
burne, & God ordeyned wedlok for the
auoyding of whozdom.

As touchinge the person that comit-
ted the offence, to the dyuorice, he was
punished with deeth, what nede we the
to reason for the mariage of the vngil-
tye? Therefore where as some object
Pauls wordes, saying: The womā is
bound to h law so long as her husband
lyueth, but when her husbände dieth,
she is fre to marry vnto whom she wil,
only that it be done in h Lord. It hin-
deryth not our purpose for wher as the
aduouterer doth yet lyue, it is agaynst
Gods commaundement, which hath co-
demned him to death already, therfore
in such a case the faithfull esteemeth him
but dead, though (thorow the negligēce
and sufferance of the worlde) he be yet
alyue. It is no reason h such sufferance
shoud debarre the vngiltye from hys
freedom and right, seyng the iudges do
not iustice.

Thus

of Matrymony. fol. xci.

Thus muche thoughte I with fewe
wordes to speke concerninge dyuorze.
And here withall do I hartely exhort
all faythfull marryed folkes that they
Christenly and louingly agre amonge
them selues, and so lyue that they nede
no dyuorsemence. Therefore muste
they heartely call vpon God,
that he wyl haue mercye
vpon them and graunte
grace vnto them
(and vnto all
suche
as are marryed) that they may
lyue well and vertuously
together. Amen.

(S)

*

A Table wherein thou
shalt fynde, in what lease euerye chap-
ter beginneth, what is contained in the
same chapter, and also all other pꝛinc-
cipall thinges contained in this boke.

The first Chapter.

Who instituted wedlocke, where &
whan, for what ende. &c. fo. ii.
The creatib of the womā oꝝ of mā. iii.
Adam and Eue were married. iiii.
The occasions of loue and consēt into
marriage. v.
The knot & couenaunt in marriage. vi.

The.ii. Chapter.

Wedlok what it is. v.

The.iii. Chapter.

Contaynyng the declaracion of wed-
lok. vi.
No man maye separate that God cou-
pleth vii.

The.iiii. Chapter.

The iuste couplynge together of man
and wyfe. viii.
Religion & faith must be cōsidꝛed. iiii.

The.v. Chapter.

Childꝛē muste haue & consente of their
parētes oꝝ els & marriage is not ryght. xi.

Childꝛen must honour their parentes. xii.

Childꝛen

The table.

Children maye not bowe nor pꝛomysse
wout their parentes consente. **xii.**
Men stealers & woman stealers. **xiii.**
The mistocles despyed a wyse wife ra-
ther then a ryche. **xv.**

The. vi. Chapter.

The parentes maye not compell theyꝝ
chylde to marre agaynste their wyl
nor befoze their iust tyme. **xv.**

The. vii. Chapter.

Contayneth degrees foꝛboden to ma-
rre. **xvi.**

The. viii. Chapter.

Whether these degrees wer onely foꝛ-
boden the Jewes, and not vs, and at
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These degrees haue euer bene foꝛbode
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Punishment foꝛ them that marre with
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Of the iust consent of both the parties
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The wil of marriage commeth of God.
xxiii.

The inoꝛdinate affection of yonge fol-
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xxiii.

xxiii.

xxiii.

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The

The table.

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Wherefore wedlok must be contracted.

xxv.

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Anno incarnationis Christi.

M. D. LII.

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